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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, AUGUST 8, 1846. JOHN H. MORISON, EDITOR.

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☞ To whom all communications, as well as letters of business, should be addressed.

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To the Editor of the Christian Register.

DEAR SIR: In the note which you inserted in your paper of the 11th inst., in connection with the Address from the Unitarian Ministers of Great Britain and Ireland, on the subject of Peace, I asked leave to send you the complete list of signatures when they should be received; Mr. Means not having had time to transcribe them all before the closing of the mail which brought the Address. They have since arrived, and I must beg you to publish them, not only as an evidence of the wide interest felt on the subject of Peace between England and this country by our brethren there, but as a valuable historical document. I have never seen, and presume we could nowhere find, so accurate a catalogue of the ministers of our faith in the United Kingdom, with the places of their residence. *Two hundred and forty-nine* names are appended to the Address. All the signers are not, indeed, in the charge of pulpits, and some I believe are not at present engaged in the active duties of the ministry; but the list shows that the Unitarian body holds, even in point of numbers, a place among, the English Dissenters, of which they need not be ashamed. Their political and social influence is still greater than might seem to be indicated by their numerical strength.

Together with the final sheets of the signatures I received a note from Mr. Means, which it may also be proper to publish.

Yours truly,
EZRA S. GANNETT.

Boston, July 28.

CHATHAM, 2nd July, 1846.

MY DEAR SIR: With this I inclose the remaining signatures to the peace address, sent you by the last mail. Since that time the joyful tidings have been received of the acceptance by the American government of the terms offered by Great Britain, so that (thank God!) the question has been set at rest, and the frontier of two great nations settled for the whole breadth of the continent, and peace established on a firm basis. "Esto Perpetua."

Although the immediate occasion of the address is thus happily removed, I by no means regret that we have given expression to our sentiments, and am fat from thinking the labor it has cost me thrown away. These reciprocations of kindly feeling and of the sentiments of Christian brotherhood tend to weaken those national jealousies and animosities, from which wars really spring; and enable the rulers of nations, if they are wise, to obviate those occasions of dispute, which, often trifling in themselves, are magnified by a misjudging national spirit into matters of importance, and made grounds of quarrel.

Believe me to be, my dear sir,
With every sentiment of Christian regard,
Your friend and brother,
JOSEPH CALROW MEANS.

Henry Alexander, Newry, Co. Down, Ireland.
George Armstrong, A. B. T. C. D., Bristol.
Geo. A. Armstrong, A. B. T. C. D. Dublin.
Robert Ashdowne, Horsham, Sussex.
Joseph Ashton, Preston, Lancashire.
John Ashworth, Newchurch, Rossendale, Lancashire.
R. Brook Aspland, M. A. Dukinfield, Cheshire.
Richard Astley, Shrewsbury, Shropshire.
Franklin Baker, M. A. Bolton le Moors, Lancashire.
William Bankhead, Malvern, Worcestershire.
Joseph Barker, Wartley, near Leeds, Yorkshire.
Joseph Barrett, London.
James Bayley, (Dom. Miss'y) Bristol.
John R. Beard, D. D. Salford, Lancashire.
David Beynon, Rhyd-y Park, Caermarthenshire.
Francis Bishop, Exeter, Devonshire.
William Henry Black, Mill Yard, London.
Fletcher Blakely, A. M. Mooeyrea, Co. of Antrim, Ireland.
Alfred Turner Blythe, Chesterfield, Derbyshire.
John Boucher, Glasgow.
Thomas Bowring (Dom. Miss'y.) Birmingham.
Thomas Bradshaw, Dollar, Clackmannanshire, Scotland.
James Hews Bransby, Caernarvon, North Wales.
Jacob Brettell, Rotherham, Yorkshire.
John Briggs, Bessels Green, Kent.
John Atkinson Briggs, Rolvenden, Kent.
Edward Bristow, Birmingham.
Joseph B. Bristowe, Topsham, Devonshire.
Thomas Broadhurst, Bath.
James Brooks, Hyde, Cheshire.
Archibald Browning, Tillicoultry, Scotland.
William Bruce, Belfast.
George Buckland, Benenden, Kent.
James Carley, A. M. Antrim, Ireland.
Benjamin Carpenter, Nottingham.
Philip P. Carpenter, Strand, near Manchester.
Russell Lant Carpenter, B. A. Bridgewater, Somersetshire.
Edwin Chapman, Guildford, Surrey.
John Chappell, Yaxley, Huntingdonshire.
John Christian, Gilling, near Richmond, Yorkshire.
William Clack, Soham, Cambridgeshire.
Charles Clarke, Canterbury.
Henry Clarke, Chorley, Lancashire.
William Cochrane, Wisbeach, Cambridgeshire.
E. Cogan, Walthamstow, Essex.
John Colston, Styal and Dean Row, Cheshire.
James Cooper, Hinckley, Leicestershire.
John Cooper, Lutton and Fleet, Lincolnshire.
John Thomas Cooper, Doncaster, Yorkshire.
Thomas Cooper, London.
Joseph Crompton, A. M. Norwich.
Thomas Cromwell, Ph. D. F. S. A. London.
John Cropper, A. M. Wareham, Dorsetshire.
William Crozier, Kilmore, Co. Down, Ireland.
Maxwell Davidson, Godalming, Surrey.
Benjamin Davies, Swansea, Glamorganshire.
Henry Davies, L. L. D. Gloucester.
John Davies, Newcastle Emlyn, Cardiganshire.
Rees Davies, Capel-y-Groes, near Llampeter, Cardiganshire.
Thomas Davies, Tredegar, Monmouthshire.
David Davis, B. A. Stockport, Cheshire.
James Davis, A. M. Banbridge, Co. Down, Ireland.
Timothy Davis, Evesham, Worcestershire.
David Davidson, M. A. London.
Edward Fitzgerald Day, Home, Cabinteely, Co. of Dublin, Ireland.
W. H. Doherty, Comber, Co. Down, Ireland.
William H. Drummond, D. D. M. R. I. A. Ireland.
Christopher Dunlop, Paisly, Renfrewshire, Scotland.
G. W. Elliott, Prescott, Lancashire.
D. L. Evans, Bridgend, Glamorganshire.
Owen Evans, Cefn, near Merthyr Tydvel, Glamorganshire.
William Field, Leam, near Warwick.
William Fillingham, Congleton, Cheshire.
Francis Fisher, Dorchester, Dorsetshire.
Henry Fogg, Ormskirk, Lancashire.
James Forrest, Greenock, Scotland.
Thomas Foster, Portsmouth.
Marmaduke Charles Frankland, Malton, Yorkshire.
John Fullaygar, Chichester, Sussex.
M. C. Gascoigne, Topsham, Devonshire.
Sylvanus Gibbs, Devonport, Devonshire.
Robert Gibson, B. A. Bristol.
Thomas Gilbert, Ditchling, Sussex.
William Glendy, A. M. Ballycarry Co. of Antrim, Ireland.
Henry Green, A. M. Knutsford, Cheshire.
David Griffith, Llandilo, Caermarthenshire.
John Griffiths, Llandybie, Caermarthenshire.
John Hall, Ballyclare, Co. of Antrim, Ireland.
Robert Hall, Cairncastle, Co. of Antrim, Ireland.
Thomas Hammersley, Nantwich, Cheshire.
Alfred Hardy, Canterbury.
George Harris, Newcastle upon Tyne.
John Harrison, Chowbent, Lancashire.
William Harrison, Blackley, near Manchester.
Daniel Harwood, Honiton, Devonshire.
Edward Hawkes, M. A. Kendal, Westmoreland.
Henry Hawkes, Portsmouth, Hampshire.
George Heap, Huddersfield, Yorkshire.
N. S. Heineken, Sidmouth.
William Henry Herford, B. A. Lancaster.
Edward Higginson, Wakefield, Yorkshire.
George Hill, Crumlin, Co. of Antrim, Ireland.
John Hill, London.
Thomas Hincks, B. A. Exeter, Devonshire.
William Hincks, F. L. S. Stamford street, London.
George Hoade, Selby, Yorkshire.
John H. Hope, Aberdeen, Scotland.
Thomas Crompton Holland, Loughborough, Leicestershire.
William Hughes, Widcomb, Isle of Wight.
William Hunter, Bandon, Co. of Cork, Ireland.
George Hutton, Belfast.
Hugh Hutton, M. A., Birmingham.
Joseph Hutton, M. A., T. C. D., Dublin.
Joseph Hutton, L. L. D., Carter Lane, London.
Franklin Howorth, Bury, Lancashire.
Robert Jackson, Welton, near Hull, Yorkshire.
William James, Bristol.
James Jeffrey, Marshfield, Gloucestershire.
John Jeremy, Caer Onnen, near Lampeter, Cardiganshire.
William Johnston, A. M., Hinckley, Leicestershire.
David Jones, Clydach, near Swansea, Glamorganshire.
E. O. Jones, Duffield, Derbyshire.
John E. Jones, Bridgend, Glamorganshire.
Noah Jones, Derby.
Wm. Arthur Jones, M. A., Northampton.
Edmund Kell, A. M., Newport, Isle of Wight.
George Kenrick, Battle, Sussex.
Henry Knott, Bury St. Edmunds, Suffolk.
William Kite, Dover, Kent.
Francis Knowles, Park Lane, near Warrington Lancashire.
John Lampray, Lincoln.
John Layhe, (Dom. Miss'y.) Manchester.
Philip Le Breton A. M., London.
J. C. Ledlie, D. D. Dublin.
Evan Lewis, Cilgwyn, near Lampeter, Cardiganshire.
Lewis Lewis, Gateacre, Lancashire.
William Linwood, Mansfield, Nottinghamshire.
David Lloyd, Caermarthen.
Evan Lloyd, Newton Nottage. Glamorganshire.
Rees L. Lloyd, Belper, Derbyshire.
Titus Lloyd, Wick, Glamorganshire.
Arthur Lupton, B. A., Whitby, Yorkshire.
Charles James McAlester, Holywood, Down, Ireland.
John McCaw, Ravara, Saintfield, Co. Down, Ireland.
Al. Macdonald (Dom. Missy.) London.
Archibald Macdonald, Royston, Hertfordshire.
James McDowell, Stockton upon Tees, Durham.
Joseph McFadden, Ballymoney, Co. of Antrim, Ireland.
William Orr McGowen, Grey Abbey, Co. of Down, Ireland.
William McKean, Oldbury, near Birmingham.
Robt. E. B. Maclellan, Bridport, Dorsetshire.
Thos. Madge, Essex Street, London.
David Maginnis, Belfast.
James Malcolm, Boston, Lincolnshire.
John Philip Malleson, B. A., Brighton, Sussex.
John Fife Manderson, Coseley, Staffordshire.
Thomas L. Marshall, Warwick.
William Marshall, London.
John Marten, Saffron Walden, Essex.
Samuel Martin, Trowbridge, Wilts.
James Martineau, Liverpool.
Michael Maurice, London.
Mortimer Maurice, Chester.
Joseph Calrow Means, Chatham, Kent.
John Mill (Dom. Miss'y.) Holbeck Leeds.
William B. Miniss, Dromore, Co. of Down, Ireland.
Thomas Mitchell, Bristol.
H. Montgomery, L. L. D., Dunmurry, near Belfast.
John Montgomery, Newtown Limavady, Co. of Derry, Ireland.
John K. Montgomery, Tavistock, Devonshire.
R. M. Montgomery, Taunton, Somersetshire.
Hugh Moore, A. M., Newtownards, Co. Down, Ireland.
Samuel Moore, A. M., Warrenpoint, Co. Down, Ireland.
James Mulligan, Moira, Co. Down, Ireland.
Jerom Murch, Bath.
Samuel Craig Nelson, A. M., Downpatrick, Co. Down, Ireland.
Charles Case Nutter, Framlingham, Suffolk.
William J. Odgers, Plymouth.
James Orr, Clonmel, Co. Tipperary, Ireland.
Alexander Orr, Ballyhemlin, Co. Down, Ireland.
Porter Orr, Ringwood, Hants.
Joseph Osborne, Newtownards, Co. Down, Ireland.
William Parkinson, Tamworth, Staffordshire.
R. K. Philp, (Dom. Miss'y.) London.
Henry Hunt Piper, Banbury, Oxfordshire.
James Pollard, Padiham, Lancashire.
Classon Porter, M. R. I. A. Larne, Co. Antrim, Ireland.
J. N. Porter, Carrickfergus, Co. Antrim, Ireland.
John Porter, Belfast.
J. Scott Porter, Belfast.
G. C. Pound, Dover, Kent.
John Ragland, Hindley, near Wigan, Lancashire.
William Randell, Guernsey.
John Robberds, B. A., Liverpool.
J. G. Robberds, Cross Street, Manchester.
Griffith Roberts, Horncastle, Lincolnshire.
John Robinson, Padiham, Lancashire.
M. Rowntree, Poole, Dorsetshire.
Thomas Sadler, Hackney, near London.
Christmas Saint, Headcorn, Kent.
John Savage, West Bromwich, Staffordshire.
W. S. Scholefield, Oldham, Lancashire.
William Selby, Hapton, Norfolk.
Richard Shaen, Edinburgh.
John Shannon, Hull.
Robert Shenton, Great Hucklow, Derbyshire.
William Shepherd, L. L. D., Gateacre, Lancashire.
John Lettis Short, Dover, Kent.
Thomas Simpson, Hull, Yorkshire.
John Smethurst, Moreton Hampstead, Devonshire.
George Vance Smith, B. A., Macclesfield, Cheshire.
William Smith, Rochdale, Lancashire.
William Smith, Torquay, Devonshire.
Thomas Smyth, Glenarm, Co. Antrim, Ireland.
Henry Solly, Shepton Mallet, Somersetshire.
J. O. Squier, Deptford and London.
Edmund Squire, Lympston, Devonshire.
Henry Squire, Yarmouth, Norfolk.
B. T. Stannus, Sheffield.
William Stevens, Maidstone, Kent.
Thomas Stewart, Elland, Yorkshire.
James Stott, Alnwick, Northumberland.
Edward Tagart, F. S. A. F. G. S., Little Portland Street, London.
Edward Talbot, Tenterden, Kent.
James Taplin, Colyton, Devonshire.
E. Taylor, Rawtenstall, near Haslingden, Lancashire.
John H. Thom, Liverpool.
Jonh Thomas, Llandyssil, Cardiganshire.
William Thomas, Canterbury, Kent.
William Turner, Jr., A. M., Halifax, Yorkshire.
William Vidler, (Dom. Miss'y.) London.
A. M. Walker, Brixton, near London.
Sam'l. Walker, Frenchay, Gloucestershire.
Robert Wallace, Manchester.
Charles Wallace, A. M. Altrincham, Cheshire.
John Walson, Grey Abby, Co. Down, Ireland.
David Watson, Clough, Co. Down, Ireland.
James Whitehead, Ainsworth, near Bolton, Lancashire.
Mark Whitehouse, Findern, Derbyshire.
Edward Whitfield, Ilminster, Somersetshire.
David Whyte, A. M. Ballee, Downpatrick, Co. Down, Ireland.
Charles Wicksteed, B. A. Leeds.
W. Wilson, Newbury, Berkshire.
Samuel Wood, B. A., Lewes, Sussex.
J. Reynell Wreford, F. S. A. Bristol.
John Wright, Sunderland, Durham.
John Wright, B. A. York.
P. Wright, Stannington, near Sheffield.
M. L. Yates, Collumpton, Devonshire.

The above names are appended to the Address by the authority of the several ministers.

JOSEPH C. MEANS, Chatham.

REV. SAMUEL H. STEARNS.

Mr. Stearns, according to the exceedingly interesting and useful Memoir prepared by his brothers, was born in Bedford, Mass. Sept. 12, 1801. He was constitutionally feeble, and on this account was an object of parental solicitude from his cradle to his tomb. In boyhood, however, when shielded from exposures, and cherished by a mother's love, though subject to frequent and sudden illnesses, he enjoyed for the most part comfortable health.

At this period, though marked by gravity and thoughtfulness, he was playful and very happy. While he had no sympathy with coarse merriment and profaneness, he engaged in the studies adapted to his years, and in those sports which were allowed, with all his soul. "The first ten years of my life," he used to say, "were perfectly blissful."

Between the age of ten and fifteen, he spent most of the time at home, under the immediate care and instruction of his parents. At this period, his mother, always the companion, rather than the governess of her children, spared no pains to inspire his young heart with just and honorable emotions,—to elevate his mind above the seductive influences of evil companions,—to fill his head with arguments and pithy answers, for those, by whom the principles in which he was educated might be assailed,—and, *without seeming to do it*, to give him that thirst for knowledge and for elevating pursuits, on which all eminence, that is worthy of the name, so much depends. These attentions he repaid by uniform confidence, obedience, respect, affection and general improvement.

At this age he was taught by easy, but regular tasks, alternating his studies, to labor upon the soil and direct the affairs of a farm; it being a favorite doctrine of his father's, that, as common sense is not often gathered from books alone, "no boy is fit for college, till he knows how to work." Here also, in the performance of these tasks, he acquired those habits of faithfulness and thoroughness, which were ever after among the prominent features of his character. He used to say, that the manner in which he was taught by his father "to weed the garden," had influenced him, in all his studies in after life. The maxim was, "a thing once well done is twice done," and the rule was, "leave no weed, my son, *as big as a pin.*" The importance of this direction was, usually, in the course of the season, demonstrated. The work, if faithfully performed in early summer, was accomplished, very nearly, for the year.

When about fourteen years old, Samuel began to manifest a growing desire to obtain a liberal education, and devote himself to the duties of professional life. He accordingly commenced the study of Latin, under the direction of his father, whose reiterated precept, *go thorough*, enforced as it was by his own example in every thing, laid the foundation of future classical success.

What his religious feelings at this time were, we have no definite knowledge. But his respect for the Sabbath, his diligent study of the Bible, and his uniform seriousness,—together with a wish, earnestly expressed, to consecrate his life to the Christian ministry, induce the belief, that he was not far from the kingdom of heaven.

In December, 1816, being a little more than fifteen years of age, he entered Phillips Academy, in Andover. Under the genial influences of that institution, which, for its exalted morality and piety, as well as for its thoroughness in the first principles of classical knowledge, is perhaps surpassed by no other in the United States, the seeds of religion which had been sown in childhood, and had begun to germinate at home, sprung up to view. He thought deeply upon his spiritual condition, and felt himself a lost sinner in the sight of God. After much heart-searching and self-humiliation, with intervals of despondency, he expressed his feelings, without reserve, to some confidential Christian friends, who, by directing his mind to the characteristics of experimental piety, inspired him with a trembling confidence that his sins were forgiven.

Being encouraged by his parents, who had long watched and scrutinized his character, and who thought that those lambs of the flock which bear the good Shepherd's mark are safest in the fold, Samuel, now in his sixteenth year, made a public profession of his faith in Christ, at Bedford, and was received a member, in full communion, of the church in that place, June 1st, 1817.

It was a day of great interest both to the parent and the child, and to all who witnessed the scene. This son, from the earliest dawn of his life, had been consecrated to the service of Christ and the church, in the ministry. He had been publicly baptised into the name of the Father, and of the Son, and of the Holy Ghost. He was considered by his parents as one marked for the Lord. This, too, was the first of a large family, set apart by public and by private covenants for God, whom the Saviour seemed manifestly to own. This, then, appeared to them as a voice from heaven, saying, "Thy prayer is heard;"—an occasion of that interest which none but Christian parents can fully understand.

Never will the surviving children of that family forget the emotions which swelled their hearts, as this brother stood forth in the congregation, a frail child, almost overpowered by the scene, and, "in the presence of God, the holy angels, and of that assembly," made his everlasting covenant with Heaven. Never will they forget the impression produced on their minds, by a few words of direct address from the father to the son, near the close of his discourse that afternoon.

He was graduated at Harvard College in 1823. "He felt," says his biography, "a deep interest in the college. He venerated, he loved, that institution with filial affection. Painfully sensible of what he conceived to be its errors in Christian doctrine, he could not fail to appreciate its thorough course of literary and scientific studies, its numerous and superior lectures, its large and invaluable library, its intellectual and classic atmosphere, and, opinion to the contrary notwithstanding, its general standard of morality, which, it is thought, would suffer much less in comparison with the other colleges of New England, than is sometimes imagined. He looked upon it as the noble offspring of the Pilgrims, consecrated by many prayers to the interests of the Redeemer's kingdom, and designed by God to afford important aid in accomplishing the destinies of the New World, and, sooner, or later, in rolling the wave of salvation, by a crucified Saviour, over the Old.

July 14th, 1823, just before he graduated, he writes to a brother, who at that moment was in great doubt as to the choice of a college, but afterwards entered Harvard: "O, how pleasant it would be, if I might indulge the hope that ——was coming here to take my place, with my books, furniture and every little article of convenience, &c. How much more pleasure I should take in visiting this seat of learning, the first born of our enlightened and pious forefathers, —the mother of almost all their worthy posterity,—the nursery of *our own fathers*,—the object of their kindest regard,—of their warmest gratitude,—of their highest veneration,—of their most fervent, importunate and acceptable prayers. Yes, I can remember when our venerable and pious grandparent; in his *daily* devotions, poured forth the most earnest supplications in behalf of the 'university in our vicinity, founded by the early Pilgrims, and consecrated to the American church.' I will only add, God bless the sons of Harvard, and preserve our alma mater from the open attacks of enemies,—the secret treachery of hypocritical friends, and from the baleful influence of every wrong principle to be found in her own heart."

He left the Andover Theological School in the autumn of 1828 with very infirm health, and after preaching a few times, resided most of the time for several years with his parents at Bedford, pursuing there his studies, as his health might permit.

He was ordained pastor of the Old South Church in Boston the sixteenth of April, 1834, and in a letter dated the 21st of April, thus beautifully describes his feelings.

"Yesterday, I preached for the first time as a consecrated pastor, and truly must say, I never knew what it was to be a minister before. There are feelings which spring up in a pastor's heart, of which I had scarcely conceived. Candidate preaching, or supply preaching, is but a schoolboy's lesson, in comparison with it. I had also a child to baptise, and have now some idea of what you feel, when you drop the emblematic water upon the head of a lamb of your flock, as it lies on its parent's arm, and lifting the same hand still wet with the emblem towards heaven, consecrate the young immortal to Father, Son, and Holy Ghost.

"The weather in the morning was very forbidding; it rained freely till almost meeting time; but the house was *full*.

"I know nothing how the services were received, and am not particularly anxious about it. On account of the weather, as well as my own feeble health, it was a hard day to preach; but it was an interesting day to me. I came home and threw myself upon my bed with aching limbs, and full of strange thoughts and emotions. In the evening, I had a real, thoroughgoing sick headache, and have now scarcely recovered from it. But I have lived to become an ordained minister of Christ,—to be entrusted with the pastoral charge,—and to preach once, as one that watches for souls. What is now before me I know not. I can scarcely see a step's distance. I must try to walk by faith, for certainly I cannot by sight. I think if I were able to sustain the office and do any good, I should be pleased to live and labor and pray, and, if God so please, to die here with and for my people. My people! It seems to me that I say this, with some such feelings as a father or a mother says for the first time, My son. But perhaps I may very soon fail them, and be obliged to leave. Let us not expect too much."

Mr. Stearns preached to his people two Sabbaths and one sermon on the third Sabbath, and never preached afterwards."

The remainder of the book, made up mostly from his Journal and Letters, gives the alternations of a life sometimes almost expiring and then returning so as to awaken the hope of yet "doing some good" before he died. But thro' the whole a kind Providence was working out its great design, and gradually his mind was brought willingly to give up all. He died in Paris, the 15th of July, 1837. No more fitting close of this sketch can be given than the following letter, the last he ever wrote.

"PARIS, June 28, 1837.

"Dear Brother,—My last as well as former letters must have led you to anticipate the time as near, when we shall be separated, not by the wide waves of the Atlantic, but by the wider ocean which separates earth from heaven. My old physician, on my last visit, on Monday, intimated that he thought my *lungs* seriously and permanently affected, and seemed to decline to prescribe any further. On my return to my lodgings, my friend who accompanied me, Mr. A——, who understands French perfectly, and had a private interview with the doctor, formally and kindly announced to me the decision. I certainly received it with entire calmness and composure, and during the evening following had none but calm and pleasant thoughts and bright anticipations. It did *not* take me by surprise; it produced no nervous agitations, no alarm, no feeling of hurry or confusion, none of resistance. I rather felt that now the day of sorrow is past, and a little season of joyful anticipation remains. And such has been my prevailing feeling ever since. I may be wrong, but I feel that the day of self-examination, and self-humiliation, and anxious mourning for sin are past. I have had a "heart deceitful and desperately wicked,"—"the *pride* of my heart has deceived me," and it has been difficult for me to detect its real wickedness. But I think I have seen it,—I am sure I have seen enough to overwhelm me! My spirit has fainted and died within me,—in regret, in grief, in penitence. I have thrown myself, freely and cordially, into the arms of him who came to seek and to save that which was lost,—to save sinners, even the chief,—to save me;—and there I feel safe, I feel that he forgives me, I feel that he loves me, I feel that he will keep me to the end, and bring me safe to his Father's mansion. And I feel satisfied—happy! I have no ravishing delights or anticipations, though my imagination is, at times, sufficiently excited. But I have a calm, unquestioning confidence,—a sweet, holy, heavenly happiness. All with me is bright and cheerful for this world and for another.

"I am here surrounded with kind friends, who will take good care of me while I continue, and who will take good care of what little I have with me, and send all safe home.

"Mrs. C——, who died here in March, was taken home by her friends. Mr. H——, my old classmate, whom I met in Rome, bright and brisk, but who died here a few days since, is also taken home. It is a very unimportant matter, but perhaps the same disposition might be made of me."

* * * * *

After some further suggestions and directions respecting his remains, and the few temporal matters he had yet to arrange, he proceeds:—

"It is doubtful if I shall write again with my own hand; and now I was about to write farewells; but really it is unnecessary, and I am too much exhausted. I restrain my heart, and forbear to give pain; but I have not one sombre feeling, one dark or gloomy emotion."

He then goes on with some suggestions which he thought might contribute to his mother's happiness,—especially in reference to the management of the little homestead, which is her living. His thoughts, on this subject, are expressed with a particularity which at once discovers the composure of his mind, and the generous interest which he felt in those who survive him. The following is a specimen:—

"I think mother has made a good arrangement for the summer. It is well to have the same man, from year to year, if he proves good. I was rather pleased with B——; I hope she will find him faithful and capable and enterprising. Is he making any new encroachments on the Old Bush Pasture? I think he should advance a little every year. * * *

"It is a great comfort to me that Mr—— is settled at Bedford, and will live with mother in such favorable circumstances, and that she will enjoy her own daughter in the young minister's wife.

* * * * * * *

"Oh! I can write no more! And yet I must,—I must just say farewell, through you to all.

"Farewell, my dear, good mother! We shall soon meet with your dear husband and my beloved and revered father. The path to heaven from Paris and from Bedford is equally sure, he will be looking out for us,—kind angels will convey us thither. I thank you for a mother's care and a mother's love; I could never thank you enough. But we shall know more of this, and talk more of this, and feel more of this, I think, in heaven. Till then, my good mother, farewell!

"Sisters and brothers whom I love, *all, all*, with a brother's heart, farewell! I rejoice that we *all*, happy family, have hope to meet in heaven. Oh! should *one* be missing there! I will not indulge the thought; no, we shall all meet! Till that happy thanksgiving meeting, beloved sisters and brothers, farewell!

"Uncles and aunts, farewell!—and farewell, warm-hearted one, who, if assiduous attention, labor and love could have held me back from the grave, would long have held me fast,—aunt B——, I thank you. Farewell! We shall soon meet again in joy.

"Farewell, my cousins! many of whom I know and love and respect.

"And farewell, my dear little nieces and nephews! Many of you will never know your uncle Samuel. But your parents will tell you of him, and you will cherish his memory. May you be early sanctified and prepared for heaven, that happy place, where your uncle hopes to meet and know and love you all! The Friend of little children bless you, and make you very useful women and men, and very happy!

"Farewell, dear little delicate Ellen, my special care!* Don't forget your own good mother, nor uncle Samuel. Be a good little girl,—love your Saviour,—always obey God,—do good to every body, and be very happy. My dear little niece, farewell!

"I love the Old South, and have never ceased to remember them in my prayers, once and again, since the morning I became their pastor. A pastor's feelings are peculiar. I wish I could address them, and say to them, farewell! I rejoice that they are in the care of so good a pastor. The Lord bless them and him. I would also say a grateful farewell to my special benefactors, Mr. S——, and Mr. F——, and Mrs. G——. My beloved, affectionate, generous friend, ——, I bid you a full-hearted farewell.

"And now, my dear brother, I feel as if I had done a violence to myself this morning. I certainly did not think of writing half so much. I should not have thought it possible,—but the Lord has wonderfully sustained me, and I could no less. It is done,—and I throw off all care, all burden from my mind.

"I have only now to say to you, my eldest, long tried, affectionate brother, farewell! The Lord bless you, in your person, in your family, in your profession—it is a glorious one!—in your own soul,—and we shall talk more of these things another day. You have from me a very warm, affectionate, full-souled farewell! W ——, farewell."

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* Only child of Mr. Stearns's eldest sister, who died in January, 1833.

We ought to add that a new edition of this Memoir has recently been published.

LIVERMORE'S LECTURES TO YOUNG MEN.

From these earnest, judicious, instructive appeals to young men it is difficult to make any single selection. We find that we have marked a great deal more than we can use. They point out the dangers to which the young are exposed and the principles by which their lives are to be guided. We hope that the book will be extensively read by those for whom it is designed,—that parents will place it in the hands of their sons, sure that it will teach them what it is most important for them to know. The following remarks on Amusements may be taken as a specimen of the work.

"I pass to the consideration of another danger to your characters and happiness — the love of Amusements. I am not about to utter any tirade against proper recreations. The spirit of youth delights in pastime. The heart beats quick time, the limbs are elastic, and the nerves thrill to the touch of pleasure. The bosom runs over with gladness. All sounds are music, all sight beauty, all experiences fresh and enchanting; companion meets companion, and joy speaks from eye to eye, and from heart to heart. And I as much believe that the kind Creator of so much joy intended that the young should have their pleasures, as he did that the squirrel should skip and the robin sing. I should as soon think of attempting to stop the flowers from blooming, and the fields and woods from growing green as of laying an embargo upon all the amusement of youth. They are refreshments by the dusty road-side of life. They are enliveners of the spirits and social feelings. All ought to have their recreations, if they would not grow superannuated before their time. The question is not therefore, as it has been unfortunately stated, sometimes, between amusements and no amusements, but between those which are harmless and those which are hurtful. But with all this keen zest of youth for pleasure, and with its rainbow hopes, it is plain, that the critical danger is in the too much, not in the too little. And without entering into a long discussion here as to the various popular amusements of our country, upon which there is much difference of opinion, let me say that, when they endanger the health, absorb much time, break up the regular routine of duty, and give one a distaste for the quiet of home and for common every day labors; when they are more expensive than our means will justify, when they are of a questionable moral tendency in society, and occupy the heart with sensual enjoyments to the exclusion of the love of God and the practice of virtue, it is time to pause and ask one's self where will all this end. The world is not so barren of beauty and of bliss, that we must, to recreate our spirits, drink of the foul sediment of corrupt pleasure. When every sunbeam is winged with glory, and every snow-flake drops down as if it were a benediction from the skies; when, in our daily walks, so much of gladness meets us at every turn; when, even in our labors of hand and head, there is often mingled so much of still, steady happiness; when, in our homes, the air is so full of love and enjoyment; when, in music, in books, in innocent sports and games, in the walk, the ride, the social festivity, such ample and various means are provided for all reasonable exhilaration, who would, in his better moments, wish to plunge into the giddy whirl of fashionable dissipation! The laugh may be louder; but it will leave a scowl behind. The jest may be broader; but it will dissolve the charm of innocence. The draught may be deeper; but it descends to the dregs of the cup. The pleasure may be exquisite for the moment; but "at the last, it biteth like a serpent and stingeth like an adder." Who has not paid for seconds of delight with hours of remorse! It is the farthest from my wish or effort to diminish one drop of the cup of youthful happiness; but my sole desire is, to keep that crystal goblet of the true elixer of life from being spilled in youth, so that it may contain a cordial for the graver scenes of manhood and age. It is a pleasant sight to see the happiness of the brute creation, the gambols of the calf, and the frisking of the lambs; and to hear the lively songs of the birds; but how much more beautiful to see children and youth, full of joy and laughter, in their innocent recreations! If anything of the paradise of Eden has survived in the earth, you may see a gleam of it in a group of happy youths, and be ready to say, Surely the tempter has not yet come. O that he would never come, and dash all this bliss into a thousand pieces! And the very question involved in this subject of amusements is, What shall make the happy always happy, the young always young, if not in body, yet in spirit! Where is the secret of eternal youth and beauty hidden, if not in the temple of virtue! "Reverence," says a wise German, "the dreams of your childhood." They have more in them than the world gives them credit for. And, if not falsified by the base indulgences of the senses, and the dizzy round of corrupting pleasures, they will be succeeded by increasing prophecies of good, and by ever brightening glimpses of the grand possibilities of your being.

I have already on a previous occasion, touched upon the temptations of drinking, which are connected with the love of amusement and excitement in youth, and I pass now to consider some other dangers to "mind, body, or estate," from the same source. The first is Gambling. This evil may not be very general, but it is certainly very powerful, and perhaps more general than many suppose. The mischiefs arising from this practice are so often portrayed, that vain would it be for me to add brightness to the sun, or speed to the lightning; for evident as the one, and terrible as the other, are the scathings of this vice. Whatever of pecuniary gain there may perchance be in the few, rare, and most successful cases, is outweighed, a thousand fold, by the wreck of moral principle. But, as an almost universal rule, gambling is the short road to poverty no less than vice. There is no real increase of property. There is no equitable transfer of it, as in barter, trade, and labor. What is gained is gained without equivalent, and what is lost is lost without compensation. It is but an honorable kind of robbery, on accredited swindling. Say not that those only play who choose the sport. The young and unwary are drawn into the excitement by the bait of temporary success. No artifice is thought unfair in this work of depravity. The dice are loaded, the cards are marked, the tables are prepared, the tallies are corrupted, to cheat the simple youth. Let any one read Green's "Gambling Unmasked," written by one who had pursued the business for years, and he will see that no stratagem is left untried to entrap those who have money, and draw them into the vortex of ruin. The places of this infamy in the cities are appropriately called "hells." They may be elegantly fitted up with Brussels carpets, rosewood tables, mahogany chairs, and magnificent mirrors and lamps; the board may be crowned with glittering piles of gold and silver coin; and none may be seen in this establishment but handsomely dressed and polite gentlemen; but, notwithstanding all these fair appearances, they are "hells" in reality; "hells" of ruin, of remorse, and death.

It may seem needless to speak of this subject here. There are no such places in our quiet country villages. True, there are not. But there is gambling here; there is the play for money; none can deny that; and though it is begun in an humble way, in the bowling-alley or at the card-table, it does not end here. The passion once gratified grows stronger; the habit, being formed, coils round and round the young man, like the monstrous snake round Laocoon, until he is bound hand and foot. Many of our young men are flocking to the cities to seek fame and fortune. I can recount numbers who have thus left this place and the vicinity within the last ten years. And whatever they have done a little of in the country, of that they will be likely to do much more in the city. If they have sipped here, they will drink there. If they have walked here, they will run there. If they have spent one dollar in gambling in the country village, they are prepared to spend one hundred in Boston and New York, in the same way. Are these visonary evils? You know they are not. You know the old and oft-repeated tale of play, lottery tickets, and amusements; the clerk defrauding his master, and purloining goods and money to support his follies; and then the afterpiece of suicide or the State Prison. In no respect is it more necessary than here to "resist the beginnings" of evils. Our young men, going forth as they do every year to our rapidly increasing cities on the seaboard, and to the south and the west, need the whole panoply of virtue; for no parent can tell to what fearful temptations they may not be exposed; of the gambler and the strange woman—of the intoxicating cup and the midnight debauch. Gambling is the forerunner of a host of vices; and he who began to play for a cent or a sixpence may end by staking his soul on the giddy chances of the game, and wrecking at once his temporal and eternal felicity."

It is a great pleasure to see how earnest our English brethren are for the extension of religious knowledge. At a meeting of the West Riding (Yorkshire) Tract Society, June 10, Mr. Barker, being called out, was cordially received by the meeting.

"He said, he was anxious to promote the spread of good literature; it was the object for which he existed; it was a source of happiness to him while he lived, it would be a pleasing reflection to him when he came to die; and, he doubted not, also, a joy to him through the ages of immortality. He thought it was not only *a* want, but *the* want of the times. It was his aim, if people erred, to make them wise,—if they were profligate, to make them good, through the instrumentality of good, cheap, and, as far as possible, *gratis* publications. Many persons said that they might place books in libraries, for people to read who wished it; but that it was better not to give them away: it was better that they should pay something for it; they would value it the more. He wished that those who spoke so were as well acquainted with the people as he was. He told them emphatically, that the people were prepared to receive anything which those better instructed than themselves would give them. His brothers had built a large lecture-room at Bramley, at the opening of which the friend who had introduced his name to the meeting preached. There they had a library—a *gratis* library—and it was answering most delightfully. The people were not only willing to read, but they could not supply them with books fast enough,—even books of what might be called a refined and elevated style, such as the works of W. E. Channing, of whose writings they had four or five entire copies, but they were always out. Out of a population of eight or nine thousand, he could say safely, there were thousands wanting to read. They had also a reading-room; and for admission to this they were obliged to exact a payment. And this might seem to go against his theory of gratis reading; but the only reason for which the room could not be free was, that it would never be empty; it would be too crowded to be useful.—There used to be a proverb, which said, "Let the shoemaker stick to his last." But now matters were changed; a man was not to speak of what he was interested in,

said, but went away; he also had some concern in the peactice; and I thought he was displeased with me." p. 23.

Again—"Scrupling to do writings relative to keeping slaves, has been a means of sundry small trials to me. . . . About this time, an ancient man of good esteem in the neighborhood, came to my house to have his will written, and I asked him privately how he proposed to dispose of them. He told me. I then said, I cannot write thy will without breaking my peace; and respectfully gave him my reasons for it. . . . A few years after, there being great alterations in his family, he came again to get me to write his will. His negroes were yet young; and his son to whom he intended to give them, was, since he first spoke to me, from a libertine, become a sober young man; and he supposed that I would have been free on that account to write it. We had much friendly talk on the subject, and then deferred it. A few days after, he came again, and directed their freedom; and I then wrote his will.

Near the time that this friend first spoke to me, a neighbor received a bad bruise on his body and sent for me to bleed him; which having done, he desired me to write his will. I took notes; and amongst other things he told me to which of his children he gave his young negro. I considered the pain and distress he was in, and knew not how it would end; so I wrote his will, save only that part concerning his slave, and carrying it to his bedside, read it to him. I then told him in a friendly way, that I could not write any instruments by which my fellow creatures were made slaves, without bringing trouble on my own mind. I let him know that I charged nothing for what I had done, and desired to be excused from doing the other part in the way he proposed. We then had a serious conference on the subject; at length, he agreeing to set her free, I finished his will."

On setting out upon a religious visit, in 1757-8, "to the Southern Provinces," with special reference to slavery, he finds himself embarrassed. He says:—

"As it is common for friends on such a visit to have entertainment free of cost, a difficulty arose in my mind with respect to saving my money by kindness received from what appeared to me to be the gain of oppression."

He resolved the difficulty by concluding to leave money with the members of society where he had entertainment, when he found that omitting it would obstruct the work to which he believed God had called him. And on his return he writes:—

"I oftentimes did so, under a sense of duty. The way in which I did it was thus: When I expected soon to leave a friend's house where I had entertainment, if I believed that I should not keep clear of the gain of oppression without leaving money, I spoke to one of the heads of the family privately, and desired them to accept of those pieces of silver, and give them to such of their negroes as they believed would make the best use of them; and at other times, I gave them to the negroes myself, as the way looked clearest to me. Before I come out, I had provided a large number of small pieces for this purpose; and thus offering them to some who appeared to be wealthy people, was a trial both to me and them. But the fear of the Lord so covered me, at times, that my way was made easier than I expected; and few, if any, manifested any resentment at the offer, and most of them, after some conversation accepted of them."

CHRISTIAN REGISTER.

BOSTON, AUGUST 8, 1846.

EDITORIAL OVERSIGHT. ANTI-SUPERNATURALISM.

Last week under the heading, "As was expected," we quoted from the Western Evangelist an account of the proceedings at the Dedication of a Universalist Church in Beverly, in which account were expressions of a personal character, relating to the Rev. John Prince of Danvers. It was distinctly our intention to cut out these personal remarks, and yet from some unaccountable negligence on our part they were printed. It is against the principles which we laid down for ourselves at the commencement of our editorial course, as well as against our taste and sense of duty, to have anything to do with men's characters. We have to deal with their published writings, with their opinions, with the movements of public bodies, but not with their private characters; be they good or bad. But since a passage reflecting on Mr. Prince has been copied into our columns from another paper, although we still understand the passage to refer to him as a writer and public teacher, and not in his private relations; we very cheerfully publish the following testimony from a clergyman of our own denomination. "I know Mr. Prince well, and have seldom or never seen a more devoted Christian man. I have found him in feeble health, working manfully, doing or trying to do, the duties that crowded upon him. * * I have seen him troubled by the unkind opposition of those to whom he spoke what he felt to be truth, and, from what I have at such times seen, know that he is an honest and good man, who tries to follow Christ."

We copied the article from the Western Evangelist, without a word of approbation or disapprobation, merely to let our readers know what doctrines were advanced in the midst of a large and influential denomination, and how they were received by leading men and papers in that denomination. It is the beginning of a movement similar to one in our own body a few years ago, and which, we suppose, will be attended by very much the same results as with us—a great commotion for a time, and then perhaps the virtual separation of one or more from his ministerial brethren.

The question, however, of Naturalism, or rather of Anti-Supernaturalism is one which must be discussed. There is in the public mind, a great amount of latent skepticism, which will not be satisfied without discussion. And it is important that the subject should be stript of all the adventitious circumstances which appeal to our personal feelings, and be brought forward by itself. As yet, the supporters of Anti-Supernaturalism have not done this. The arguments brought against them have not been answered. The gross and glaring errors in point of fact, the declamation, the unsound reasoning and shallow philosophy which entirely destroy the value of Mr. Parker's Discourse of Religion as a work of scholarship or philosophy, have been again and again exposed, and all the reply that is given is a gruff murmur about bigotry and intolerance, or the whole matter is cut short at once by the significant assertion, that Mr. Parker is a very good man, as if it were a proof of bigotry to expose false reasoning, or as if a pure life were evidence of sound Theological views. In the discussion of this subject we have nothing to do with Mr. Parker's character, or with his position in respect to other ministers, and we are not to be turned aside by any such unimportant and incidental issues.

Does profound Philosophy prove that miracles are, from their nature, impossible or altogether incredible; or even to a very high degree improbable? This is the first and the great question. Most of the skepticism among us (which does not come from wickedness) is owing to erroneous views, on this point, or rather to a vague impression, that the order of nature, as we see it, is, and must be always the order of nature.

Having once proved, as we believe the profoundest philosophy may, that miracles, instead of being inconsistent with the established order of nature, may in fact be, and not improbably are, a part of the same infinite system, and therefore neither incredible, nor in a high degree improbable, the next question relates to the miracles of Jesus. Do they in their character, in the purposes for which they profess to have been wrought, and the evidence by which they are supported, come so authenticated, that we are bound to believe them? In arguing with the unbelievers of the last century, these two questions covered the whole ground, and, in fact, the whole controversy still turns upon them.

But in our day, with a subtlety of device, which perplexes and bewilders many pure minds, whose religious and moral sensibilities are more acute than their intellects, the spirit of skepticism, instead of doing battle in the open field, has planted itself in the very citadel of Christianity, and while professing to admire the strength and beauty of its towers, has been laboring to undermine the foundations on which they rest. But stripping off these professions, and without regard to persons' looking at the subject as it is, we shall see, that he who in this way would destroy our faith in the Christian miracles, has so far as reason and philosophy are concerned, all the difficulties in his way which Hume and Voltaire encountered, and, besides these, other embarrassments peculiar to his own position. The two preliminary questions, which we have stated, he is bound to dispose of at the beginning, and as, in addition to what Hume and Voltaire believed, he receives the character and teachings of Jesus as veritable facts and the highest truths that have been made known to the human mind, he is to show by some sound, or at least not altogether incredible hypothesis, how these sublimest truths have come to us mixed up with such absurd fictions and lies. He believes, on the authority of the Evangelists, that Jesus actually lived the divine life and uttered the divine truths, which he is there represented to have lived and uttered; and believing this, while he rejects all the miracles that are in-wrought or rather *in-grown* with them, a harmonious, living part, of the same perfect whole, he is, by every leading principle of right reason, bound to show how these things can be—how, for example, these writings, so simple, so unexaggerated in their tone, so truth-like, and containing, beyond all other writings which the world has seen, inspiring and exalted truths—how they can be so filled up with falsehoods. This is what no writer, at least, in this country has yet attempted.

It is easy to send out pamphlets with enough of high Christian sentiment to give plausibility, if not weight, to the old, vulgar inuendoes about bigotry and priest-craft and all that—it is easy to tear from the shining robes of Christianity enough to hide the knife that is drawn against it; but such a course cannot approve itself to an honest, philosophical mind. It may serve a turn for the season; it may take advantage of popular prejudices, and gain an ephemeral notoriety and success. But it is neither ingenuous nor philosophical. It does not meet the real difficulties of the question, and whenever the popular agitations which lend it a temporary support, have died away, it too must fall helpless to the earth.

For the Register.

PROF. STUART'S LETTER TO DR. CHANNING ON RELIGIOUS LIBERTY.

This letter is now printed for the fourth time, in the volume of miscellanies recently reviewed in our columns. Though in his postscript, Prof. Stuart tells us that the sixteen years, which have elapsed since it was written "have not brought about any radical and thorough change," to our eyes the whole theological aspect of New England has undergone so decided a change, as to make this letter a mere historical document,—the memorial of a condition of things, which it is difficult to conceive of as having existed. The Calvinistic and Unitarian portions of the Congregational body now understand their respective positions and relations and know how much to effect and claim of each other. But sixteen years ago, unreasonable demands and baseless complaints were freely raised on both sides. Prof. Stuart addressed Dr. Channing as the acknowledged leader of the Liberal party, and as having himself brought against the Orthodox clergy and churches grave charges of a bigotry no less gross than that of the dark ages, of a spirit of persecution no less atrocious than that which turned the wheel of the inquisition, and of a settled hostility to the cause and the exercise of religious liberty. These charges, so far as they are applicable to the genius and spirit of Calvinism, still adhere; so far as they imply the purpose or the consciousness of injustice or of social wrong, they were, we think, successfully refuted in the letter now under review. That there has ever been in Massachusetts among the Orthodox generally, or among their recognized leaders, a design or a willingness, to use the ballot box, or any department or form of the civil administration for the purpose of repressing free thought, or of diminishing the influence of reputed heretics, we do not believe. At the very time when auspicions of this kind were the most rife and when professed Unitarians were in the minority in the State, and in a very small minority in the Western half of the State, they filled the majority of offices, and the great majority of high offices in every branch of the State government, and in order to this they must needs have had the political sympathy and support of their theological opponents. What excited the most alarm at that season, was the movement on the part of the Orthodox to a more stringent ecclesiastical discipline, a movement which they had an undoubted right to push as far as they chose within their own religious organizations. They beheld the sudden and rapid outbudding of what they regarded as gross heresy, and those whom they had deemed the very elect were constantly falling away from their churches, or, worse still, carrying whole churches with them to the acknowledgment of a more liberal faith. No wonder that they earnestly sought to "strengthen the things that remained, and were ready to die." The most obvious means of doing this was to awaken the slumbering fires of ecclesiastical censure and excommunication, for which they thought that they had scriptural warrant, and certainly had ample precedent in the usages of their Puritan fathers and in the platforms of Congregational discipline. And in order to confirm the wavering Orthodoxy of churches on the verge of heresy, it was no doubt seriously proposed to establish consociations of churches, after the Connecticut plan, with joint and mutual jurisdiction in all matters of religious profession and practice. Now all this was within the clear scope of their legal rights. Individual churches are undoubtedly authorized, like all other bodies of men, to prescribe terms of membership, and to exclude or expel recusant candidates or members. And, if several churches had chosen to form an alliance, by which each freely yielded to the representatives of the whole, the exercise of certain judicial and disciplinary functions, the rest of the community would have had no ground of complaint, for no man was compelled to be or to remain a member of those allied churches, nor could any civil right have been forfeited or abated by non-membership, nor yet could one of those churches have been held by the terms of the alliance a moment longer than its members continued to approve them. These concerns of discipline and organization belonged to that class of questions of internal police, which each denomination ought to be left to settle for itself, and with which it is unbecoming in other denominations to interfere, unless when, as in the case of episcopacy, a divine sanction and an exclusive right are claimed for a certain line of church polity.

Another old complaint against the Orthodox, of which we have begun to see the folly, is that of their withdrawal from clerical intercourse with us through the exchange of pulpits. We occupied for many years a position, which it seems difficult to reduce to self-consistency. We declared that the Calvinistic clergy were by their preaching diffusing horrible blasphemies against the divine nature, riveting the chains of gloomy and revolting superstitions, and preaching another gospel from that of Jesus Christ; and yet professed ourselves aggrieved that these same men would not mingle freely with us in the exercise of clerical functions, and indoctrinate our own congregations with their errors and absurdities. If the Calvinists really believed and taught all that was imputed to them in those days of controversy, the ministrations of their clergymen must have been eminently undesirable for our churches. If, as was then affirmed, they actually maintained, with old Michael Wigglesworth, that God in his sovereign mercy assigned to deceased infants "the easiest room in hell," we would more readily open the aisles of our churches for Indian scalp-dances, than their pulpits for Calvinistic sermons. In the coveted exchanges, the hardship would all have been on our side. Meanwhile, we assumed and still for the most part maintain with regard to Universalists, and most of us also with regard to the Anti-supernaturalists, that have gone out from our own body, the same exclusive [policy!] as to exchanges, for which we have found so much fault with our Calvinistic brethren. We probably are now much less disposed than formerly to ascribe to them the revolting theological opinions which we ought to keep out of our churches at all hazards, and are at the same time more willing to confine our exchanges to the circle of those, who sympathize with us in our general views of christian doctrine. Nothing can be less desirable than that the pulpit should become an arena for the exhibition of conflicting opinions. The young, the ignorant, the unreflecting would be thrown into universal scepticism by listening from Sabbath to Sabbath to mutually contradictory expositions of truth. And it is too much to expect of men, who hold any class of religious opinions with a good degree of sincerity, that they should keep those opinions so completely in obeyance, that they shall not give tone and colouring to their religious discourses. On such merely ethical subjects as the forgiveness of injuries or the love of enemies, the honest Calvinist and the honest Unitarian would equally want the privilege of appealing to illustrations and examples, which would be unacceptable in each other's pulpits. We deem it therefore better that exchanges should take place between those, who are agreed in the main as to the fundamental doctrines of religion; or, if any exceptions are made, it should be between near neighbors in the ministry, where there are very intimate social relations subsisting between the respective parishes, connected with a peculiar personal regard and affection for each other's ministers.—There are other modes, and enough of them, for the expression of christian recognition and sympathy, where right sentiments are cherished between those of different creeds. We do not deny the christian standing and character of the ultra Universalists, when we decline exchanging pulpits with them, but we deem the doctrine of a perfect retribution essential to the correct exhibition of any and every department of religious truth, and we therefore prefer to exclude from our pulpits ministrations, in which that doctrine is not recognized. For similar reasons ought we, if Calvinism be what we profess to think it, to keep Calvinism out of our pulpits, and the Calvinists are equally right in excluding from the public services of their churches our views of God and of man, which they deem radically dejective.

We have also perhaps been too ready to complain of the estimate, which the Orthodox have placed upon our religious characters. They have an undoubted right, (for the exercise of which they are amenable to God alone,) to define what is essential to the Christian system, and to say who according to this standard are Christian believers and who not. It is absurd to say that the nominal reception of the Bible as the rule of faith makes one a Christian. We cannot help forming some judgment, as to the accordance of the doctrines which others profess to find in the Bible with those which we believe to be written there. We should hardly admit into our circle of Christian brotherhood, the Antinomians of the sixteenth century, who professed the most profound reverence for the sacred word, while they drew from it authority for unrestrained and vile licentiousness. The idea of fundamental doctrines is inherent in the very notion of a religious system; and, so far as our own religious convictions are fixed and clear, we are conscious that there are certain truths, of which Christianity cannot be divested, without parting with its distinctive character, its vitality, its power to discharge its appropriate functions. These doctrines may be denied by good men; but yet we cannot with logical accuracy call such men Christian believers. They may have characters formed under the influence of Christianity, such characters as will assuredly commend them to the mercy of heaven; but yet to call them Christian believers is as gross an offence against the legitimate use of language as it would be thus to designate Socrates or Antoninus Pius. Now the Calvinists do with the utmost sincerity deem their peculiar doctrines essential to the identity, integrity and healthy working of the Christian system. And thus believing, what ought they to do? We reply, they ought to admit the moral virtues and social worth of their theological opponents, and to admit also that, wherever from the indirect influences of orthodox Christianity, a true Christian character has been formed by a heretic, that heretic will not fall short of the kingdom of heaven. All this the Orthodox have freely and cordially admitted. The moral excellence of Unitarians has been so constantly paraded in their publications and sermons, as a proof that morality might exist without piety, that we sincerely believe that moral excellence on this very account has sunk below its par value in the general esteem of Orthodox Christians. In every community, the statement is currently made by the Orthodox, "As neighbors, friends, citizens, our Unitarian fellow-townsmen are the very best of men." And even the Pastor of the Essex Street Church, the strictness of whose orthodoxy none will question, admits in his last controversial tract that, though Unitarians are not Christians, many Unitarians will undoubtedly find their way to heaven. Of persecution for opinion's sake, whatever there may have been elsewhere, the Orthodox have not had the opportunity to inflict it in Massachusetts. At the time of the separation of the Congregational body, the Unitarians had the almost undivided control of public opinion, and of all places of commanding influence in the metropolis, and thence maintained throughout the State an ascendency, to which no other denomination could make any approach. From their very power, we doubt not that they excited sincere alarm in the minds of leading members of the Orthodox body, and led occasionally to expressions of virulence and bitterness, which would have been less severe, had they had more power to wound.

Prof. Stuart's letter was answered, soon after it was issued, by Rev. Bernard Whitman, who brought forward an imposing array of instances of Orthodox bigotry, assumption and tyranny. But we do not think that he succeeded in showing that the Orthodox had transcended their legal rights in the maintenance and diffusion of their own opinions. They had indeed, in some instances broken up previously united parishes, and thrust in preachers of their own faith to draw off secessions from the established Unitarian ministrations; but this is a process, which we have since in numerous instances legitimated by our own practice. The two cases of persecution, of which Mr. Whitman made the most moving stories, and which furnished his pamphlet with its chief staple of indignation, were cases, in which rather irregular and underhand means were employed to *oust* ministers from their pulpits; but we know personally that both of them were cases, in which the end would have justified any means not absolutely dishonest. One was the case of a man, professedly Orthodox, who to the sin of exchanging with Unitarians, which was made the head and front of his offending, added the milder crimes of profaneness, fraud and excessive drinking, and who, after riding into a Unitarian parish with the laurels of Orthodox *victimization*, and nearly ruining that parish during a very brief clerical career, left these parts, and has we trust given his profession a *longum vale*. The other case was that of a harmless old man, who, as we well know, was wont to make it his boast that nobody but his Maker ever knew what he believed, whose assertion, marvellous as it may seem in an accredited religious teacher, was confirmed by all his parishioners, and from whose utter stupidity and inanity the intrusion of Millerism or Mormonism would have been a merciful relief.

Let us not be misunderstod. We abhor unmitigated Calvinism. We dislike all the modifications of it. We believe that Calvinists cannot well help being bigoted and exclusive; and, when we see one otherwise, we instinctively doubt his soundness in the faith. But we believe that the Calvinists of Massachusetts have in general been no more bigoted and exclusive, than their creed obliged them to be; and we think, that to contend against these faults, or to strive for their correction, while the creed remains unchanged, is useless, thankless and absurd. It is to hack upon the outermost branches of the Upas tree, while we leave its root untouched. Let the axe be laid at the root. Let us have, not whinings about Orthodox unkindness, or the yet more sickening announcement of every soft word, concerning us, that can be wrung out of Calvinistic lips; but manly argument as to the reasons and grounds of faith. Let us meet our opponents in open, candid controversy; and, while we must differ, let us receive and reciprocate whatever kind offices their consciences will let them tender or exchange, and patiently wait till, in the loosening of their bonds, we find a freer sympathy and fuller fellowship.

In the Postscript to his letter, Prof. Stuart proffers several grounds of complaint, which the Orthodox think that they still have against the Unitarians of Massachusetts. One of these is the predominant Unitarian influence in Harvard University,—the College of the State. He candidly admits that Unitarians have paramount rights in the administration of the College; and contends against the policy of seeking to represent all the leading sects in the Commonwealth on its boards of government and instruction. He thinks that it ought to be made wholly and *rightfully* a Unitarian institution by *buying out* Orthodox claims, that is, by the raising by subscription among the Unitarians, of a fund equal in amount to the value of all buildings, endowments and permanent gifts derived from Orthodox sources, and presenting this fund to some institution or institutions under Calvinistic auspices. The idea is too chimerical to claim even a passing comment. But there is an arithmetical labor, which we wish that some good son of Harvard would perform. Let an account current with the Orthodox denomination be made out from the commencement of the College to the present time,—let them receive credit for all their gifts and for their fair proportion of grants from the State, let all disbursements to Orthodox College officers and for the benefit of Orthodox students be put upon the debtor side, and then let it be seen whether there remains so much as a trifling balance in their favor. We once instituted a process of this kind, with regard to the long bruited Hollis fund, and found that, had a strict account of the paltry endowment of the professorship been kept, the fund, principal and interest, would have been consumed, long before the period of Dr. Ware's incumbency. In point of fact, the College had very little property, yielding an income, before Unitarians began to make it rich. As to the administration of the College, it is not sectarian, in any proper sense of that word. The officers of instruction and government have not been elected because they were Unitarians; but most of them have *happened to be* Unitarians. The circle of candidates for College office,—those who are well and thoroughly known at Cambridge,—must needs be for the most part Unitarians, as, thanks to the Orthodox, very few but Unitarians have graduated at Cambridge for many years. But, when there has been a prominent candidate for office, who belonged to any other denomination, we believe that such a candidate has been selected with even the more promptness and cordiality, from the desire to escape the show of a sectarianism, which has had no place in the purposes and feelings of the Corporation. Prof. Greenleaf was well known at the time of his election to be a prominent and zealous Episcopalian; and we have reason to believe that an eminent botanist in Massachusetts was passed over, in the late canvassing for the chair of Natural History, chiefly because he was a Unitarian clergyman, while the choice fell with the approving suffrages of all the friends of the College upon a Calvinist from New York.

Prof. Stuart also complains anew in this Postscript of those decisions of the Supreme Court of Massachusetts, by which the property of a Church has been repeatedly adjudged to adhere to the communicants who remained connected with the Parish, when the majority of the Church seceded and formed a new religious organization. We well know that there have been some hard cases of this kind, and cases in which the Unitarian majority of the Parish has behaved very ungeneiously towards the seceding Church. We regret that such cases should have been brought into our courts. Their history reflects no honor on our religious community. But our Puritan fathers laid the foundation for these decisions in the ecclesiastical constitution which they left us. They identified the Church and the Parish, so that the latter had no independent existence from the former, but was controlled by the votes of communicants. The identity remained and was perpetually recognised, when the Parish obtained control over the secular affairs of the Corporation. The two were always regarded as inseparable; and the *locus* of the one determined the *locus* of the other. Thus our judges found the law made to their hands, and Orthodox judges, with the history of the New England Churches in view, could have given it no different construction. And we would remark in conclusion that Prof. Stuart never undertook a more hopeless task, than in attempting to convey, so as to make it lodge in any respectable quarter, the insinuation, that such men as Chief Justices Parsons, Parker and Shaw have suffered their theological opinions to bias them in the decision of the paltry, vexatious cases, to which reference is here made.

A. P. P.

For the Register.

DEVELOPMENT OF CHRISTIANITY.

[Continued.]

6. Was the decision of the Council of Nice which defined and determined that *the Son was consubstantiated with the Father a corruption?* It was manifestly extra-scriptural and anti-philosophical. It cannot be found in the Holy Scriptures and it is discrepant with reason. It is a clear dictate of reason that *a consubstantial derivative God* is a thing impossible. It is equivalent to the doctrine of two Gods. The doctrine of two Gods is not a Christian doctrine. Is it not then, *a corruption?*

7. Was the doctrine of *one nature in Christ* taught by Severus of Antioch, Eutychus of Constantinople and many others, denominated Monophysiteism, a corruption? We think not. If Christ be but one person—as Catholics themselves believe—then certainly he possesses but one nature. Two perfect natures imply two proper persons. The decision of the Council of Chalcedon that in Christ there are two perfect natures and yet but one proper person was evidently an unreasonable, absurd and impossible position. It marred the simplicity of the Gospel and corrupted it.

8. Equally so was the doctrine of *the Trinity; that there are three distinct and proper persons in the one only and true God.* This doctrine seems to have been completed in the hands of St. Athanasius. It had been in the process of formation for more than a hundred years. It is undeniably unscriptural and absurd. The New Testament holds the doctrine of *but one God*; and that this one God is *the Father;* and it recognises Jesus Christ as a being *distinct and different* from this one God. "My Father is greater than I." This affirmation clearly signifies that the Son is a distinct being from the Father. The doctrine, therefore, that the Father and the Son are *one and the same being* is unscriptural. It is, moreover, an absurdity. It confounds numbers, making one to be the same as two, and two the same as one. For the same reason it is an equal absurdity to confound *three* with one and one with *three*. The Trinitarian dogma plainly and boldly asserts the absurdity that there is but *one Supreme God and there are three distinct persons each of whom is this one Supreme Being*. May we not, then, add this dogma to the category of *corruptions?*

9. Was the introduction into the Church of *asceticism, and of the worship of saints, angels and relics*, a corruption? Though the Catholics devoutly detested the Gnostics, yet they adopted from them *the ascetic principle*. Hence the numerous army of hermits and monks which first filled the solitudes of Egypt and rapidly spread themselves over Eastern Asia, Central and Southern Europe, and Northern Africa. And was *monasticism*, which the Church encouraged, *a corruption*, or a sound development, of Christianity? While we decline the assertion that it was a corruption, we deliberately affirm that it was *a misconstruction* of it, and became the nursery of idleness and superstition. The monks, as a general fact, were slothful and excessively superstitious. And their sloth and superstition, both directly and indirectly, wrought much harm and mischief. And the same thing may be predicated of the worship of saints, angels and sacred relics. This custom was introduced in the fourth century as a substitute for the festivals of the heathen gods. The common people being strongly attached to the annual festivities of the Saturnalia, the Ceralia, the Buchanalia, the Panalia, etc., could not feel satisfied with the new religion of Christianity. To remove this impediment the bishops directed them to the worship of angels, martyrs and other saints. And they instituted days and forms for the celebration of these festivals. Objections were ingeniously obviated. The Apostle Paul, when he forbad the worship of angels, meant those who are wicked; idols and devils. And our Savior when he enjoined the worship of God alone, intended *supreme* but not *inferior and subordinate*. We think it may be safely declared that this custom was superstitious and corruptive. There might once have been some benefits attending it, but its tendency has been to engender formality, ignorance and superstition.

We wish that we now had time—which we have not—to inquire about many other doctrines or definitions—for they seem to be the same thing—which have obtained a place in Christian theology; *that all mankind fall in Adam; that the personal righteousness of Christ is transferred to the believer;* that the Church of Christ is unitive and organic; *that all its ordinances have a sacramental virtue; that the true Church is Papal, and schism, or separation from it, a damnative iniquity.* These and many more, we account corruptions. The Church has introduced them; the Church has done more—a hundred fold more—than all the heretics of eighteen centuries, to corrupt Christianity. The—so called—Catholic Church is now the same kind of thing which the Jewish Church was in the days of Jesus Christ. It is full of formalism, bigotry and superstition. So far as the latter was then, *the world* in distinction from Christianity, the latter now manifestly is *the same thing* in relation to it. It is *the world*. It possesses a worldly spirit and a worldly polity. Its very genius is anti-Christian. The Gospel of Christ says "Circumcision is nothing," &c. Romanism says, *Circumcision is every thing*. Thus they differ and are irreconcilable. S. F.

[We give place to the following communication, the third that we have received from the same correspondent, for we wish his side of the question to be fully presented.]

For the Register.

THE WANT OF MINISTERS.

Mr. Editor,—It is not the lack of men which renders it difficult to find a supply for our Missionary service. There are several circumstances, which will always render our ministers unwilling to engage in it. It demands the sacrifice of many things which all most value, and which, all who can secure them by remaining in a pleasanter field of duty, will feel at liberty to secure. There is also much inconvenience and suffering to be incurred, both from the opposition of our enemies and the fastidiousness of our friends. Instances of the latter I might relate, which would astonish and disgust your readers. Now when there are added to these difficulties, a precarious and insufficient support, I am rather surprised that so many than that so few, are found willing to enter this field of labor. I never can sufficiently admire the patience and perseverance and self-sacrifice of brothers Eliott and Moore and Hayward and Conant, who have nobly maintained their isolated positions through much trial, and who still in faith and hope contend manfully, though single-handed, against bigotry and error. And I would rather excuse than blame those, who for the want of support abroad or at home, have been obliged to forsake their chosen work.

It seems to be thought that the missionary must think and say nothing about compensation, an adequate support, but go forth trusting the Lord to provide for him. Now why are not the virtues of prudence and foresight as binding upon him as upon the settled minister? Why should he be dependent upon the charity of others, or leave his family in poverty or dependence, any more than any other servant of Christ? Is there any argument which can be brought against a hireling missionary, which cannot with equal propriety be brought against a hireling ministry? Are not all the reasons which hold for paying well our settled ministers equally good for paying well our missionaries? The missionary must be self-denying, and so must the local preacher—but why the former, more than the latter, should disregard all pecuniary considerations, I know not. Both must *live*, and both will wish to provide decently and honestly for their households; but why the one more than the other should depend upon mere charity, and that perhaps the charity of those who are not under the least obligation to him, I know not.

If the appropriations made to our missionaries be examined, it will be found that none receives more than a mere pittance—entirely inadequate to call into this field an adequate number of laborers.

The last Christian World speaks of the Rev. Mr. Woodward, and his labors and success and prospects at Galena. I admire his spirit, and hope for his entire success. But all will not continue as it is now. His audiences will dwindle away. The means *subscribed* for his support will not be all *paid*. And unless we can sustain him during the season of discouragement which must ensue, he will be obliged to give up, and return from the West in despair, as many have done before him. x.

[We certainly hope that the Tracts may be furnished. They are so much the cheapest, and often the most effective missionaries, that we can send.]

Commerce, Scott County, Mo., July 3, 1846.

Mr. Editor,—A brother of mine, who resides in your neighborhood, sent me a few weeks since half a dozen Unitarian Tracts. By reading them I find Religion to be a plain, yet beautiful and lovely thing, and as portrayed by Unitarians I subscribe to it with all my heart.

At the age of eighteen, I was converted to orthodoxy, Calvinism, &c., in your beautiful little Town of Andover. I was made to believe that no Religion was of the right sort unless it fully accorded with the notions of Professors Stewart, Wood, Skinner and others. After leaving that hot hole of bigotry and locating myself in this place, where a man may disagree with his neighbor in religious matters, without any interruption of good feeling, I began to examine my religious Creed, and satisfied myself that it was a complete humbug. The doctrine of the Trinity and the mysteries that grow out of it appeared to me perfectly ridiculous, and before I was aware of it, I was a rank Atheist. After four years upon observing the evident marks of design and contrivance in the Universe, I was compelled to admit an intelligent Creator, and was also compelled to believe him to be good from his various manifestations in visible things—thus my Religion was at a stand for six years or more. I examined the Creeds of nearly all the Trinitarians and put them aside with disgust—eventually the Tracts came accompanied with several numbers of the Christian Register. I read and believed the whole of it, not because I wanted to, but because I could not help it. The Tracts sent were such as portrayed the doctrines of Unitarianism. I took my old Bible from a pile of dust and cobwebs and for the first time found it an intelligible book. I there find a superabundance of evidence establishing the Unitarian doctrine, and all so clear, so plain, a child may understand it.

I have loaned the Tracts to several intelligent Trinitarian friends, Church members,—they cry with astonishment, how clear, how plain, how true—this point and that point of belief, I never could understand before—now by taking the Unitarian view of it I see through it clearly.

Your doctrines are not known in this region. I have lived here eleven years, and never found a man who was acquainted with Unitarianism. I had an imperfect and incorrect notion of it, learned in my boyhood while I resided in your neighborhood. Seeing the good effects of your Tracts, I have ordered my brother to buy for me and send for distribution two or three dozen, and if any of your rich and worthy members will send me two or three hundred, I will pay the postage and distribute them.

Respectfully Yours,

I. Reed.

NEW PUBLICATIONS.

An examination of the Testimony of the four Evangelists, by the rules of evidence administered in Courts of Justice. With an account of the trial of Jesus. By Simon Greenleaf, L. L. D. Dane Professor of Law in Harvard University.

We have long thought that a work of this class, prepared by an accomplished lawyer, was a thing greatly wanted in Theological literature; and we saw this announced with uncommon satisfaction, being sure, from the title of the book and the reputation of the author, that it would precisely meet our wants. The tone of the Dedication raised our expectations yet higher; for it seemed to us that one, who approaches the subject with such solemn convictions of its magnitude and importance, would not publish his thoughts upon it, without the requisite preparation. The forty-eight pages of preliminary observations we also read with satisfaction. They contain legal rules for the examination of testimony, and apply them with clearness and force in a general way to each of the Evangelists. As an unpretending pamphlet, or a small duodecimo volume, these remarks, accompanied by a few examples to illustrate in particular cases their application to the gospels, would have come from Professor Greenleaf with peculiar grace and authority, and would have made a useful little Manual for Theological students, and for all who would master the subject.

So much it gives us pleasure to say respecting fifty pages of the book. The remaining four hundred and ninety-three pages we regard as adding almost nothing to what previous harmonists have done, and containing scarcely anything to meet the expectations naturally awakened by the title page and the preliminary observations. They are, in short, little more than a reprint, (such as any clever Divinity student might prepare,) from our common English version of the Gospel Harmony which has been published by Dr. Robinson in Greek. We have looked them through with care, and find hardly more than four or five original notes (as, e. g., the first note p. 160, the 2nd note 240, note 242, Appendix, No. III,) answering to what we have a right to expect in such a work. A thousand little circumstances of a similar character, we are sure, Prof. Greenleaf might have brought out with singular force, if he had made himself as thoroughly master of all the points in the case, and studied the testimony with the circumstances connected with it, till it was all as clearly before his mind, as the points of a case which he is called upon to argue before a Court of Justice. We have no doubt of his ability. We believe that there are few men more competent to such a work. But it requires time and care. As the book which he has now published, must sadly disappoint those who were expecting most from him, and must, we fear, like any other imperfect argument, do mischief to the cause which he has taken up, we trust that he will feel in conscience bound to examine it in all its parts, step by step, till he has made himself perfectly familiar with it, and thus be able to set forth in its true light.

We say this, not because we find in Professor Greenleaf's book, theological opinions to which we object. In this respect it is remarkably Catholic. But we regret that so noble a subject for investigation by a mind trained in the strictness of legal science should in such hands amount to so little. It is with sorrow, therefore, that we feel bound to bear our testimony respecting it.

Has Mr. Greenleaf examined with care Dr. Carpenter's Harmony of the gospels, the labor of a life, and in its dissertation and simple notes, doing more than any single book we have ever studied to throw light upon the Gospel narratives and thus add weight to their authority? If he transfers passages, he gives his reasons for it. But in the work before us, the principles on which the whole harmony is constructed, and the reasons why particular passages are transferred, are left entirely in the dark. In respect to the resurrection, notwithstanding the interesting article which Mr. Greenleaf has abridged from Dr. Robinson, we think Dr. Carpenter's harmony brings all the particulars much more vividly before us, and shows in a far more effective manner how the different accounts dovetail in with one another, so as to add almost indefinitely to each other's strength.

We hope in our next paper to give some valuable extracts from the "Preliminary Observations."

Discourses and Reviews upon questions in Controversial Theology and Practical Religion. By Orville Dewey D. D. Pastor of the Church of the Mesiah in New York.

In the volune just published, of Dr. Dewey's Controversial Discourses and Reviews, is the following note, which we feel it our duty to insert here. We commend it to our readers, as a beautiful specimen of the mild and Christian temper in which a most unjustifiable personal charge may be met and put down.

NOTE.

I have met in Professor Stuart's Miscellanies, just published, (see Appendix, p. 203—6) with the following (to me) very surprising comment, not only upon the language of the foregoing article, but upon the motives of the writer: surprising, because I as little expected in my relations with my former Instructor in Biblical studies, as in my own conscious integrity, any ground for such causeless wrong. In a notice of Mrs. Dana's admirable Letters, Professor Stuart says:—

"On p. 71 she has a long extract from Dr. Dewey, of New York, in which he asserts that the Unitarians believe in the Father, Son and Holy Ghost; in the atonement as a *sacrifice*, a *propitiation*—in human depravity, in regeneration, in the doctrine of election, and in a future state of rewards and punishments.—On the part of such a man as Dr. Dewey I can call this nothing but gross deception. He knows well although this lady champion does not, that there is not a single one of these doctrines, according to the usual sense attached to them by all theologians of any name, which Unitarians admit, and which indeed they do not violently oppose. The artifice of Dr. Dewey consists in employing an entirely new set of definitions." And then, after speaking of the well-known and acknowledged difference between the Calvinistic and Unitarian construction of these doctrines, he adds—"The worst of the case is, that he (Dr. D.) knows this to be so; and he holds out these lures before the public. * * * It is an unworthy—a degrading artifice to practice thus upon the credulity or ignorance of his uninstructed hearers or readers. It merits (what it will be certain sooner or later to receive) the scorn of every upright and honest man."

To this language, which I do not wish to characterize, the article may be quietly left, to reply for

itself. Throughout as the reader must see, a discrimination is studiously made, between the Orthodox and the Liberal construction of the terms in question. So far from my professing to hold them in the Calvinistic and Trinitarian sense; that is precisely what is denied. There is nowhere any bald statement of a creed, as Professor Stuart lays it down for me; there is no such *sentence* as he professes to quote; but the subjects mentioned are taken up in succession; and at every step the qualification is distinctly made, that we receive what the words, as we understand them, mean *in the Scriptures* and *not* what they mean in the popular creeds. In the very outset, the reader will perceive, if he will turn to the paragraph on p. 5.—6, that I argue for the propriety of our using some of those terms more freely than we do, though in a sense different from the Orthodox use, because they are Scripture terms. Indeed if they had been used *without any express qualification*, if they had been recited as a bare creed, does not the very position of the writer as a Unitarian, obviously qualify them; and would not any man, on a moment's reflection, say—"Of course he uses them in a sense of his own?" And does Professor Stuart really suppose that we are anxious to be thought or called Trinitarians and Calvinists? The case speaks for itself. The allegation is absurd. It is scarcely possible for me seriously to consider it. I can hardly persuade myself that Prof. Stuart himself believes what his language implies. And most sincerely do I wish, from the respect which I have always felt and expressed for him, that the charge might bear no more serious aspect any way than it does towards myself.

The only pertinent, not to say decent charge, would be—not that of disingenuousness; intentional, mean, base, contemptible disingenuousness—but of impropriety, in the use of the terms with which I have set forth "the Unitarian Belief." If this were the allegation, I should then ask—Does Prof. Stuart mean to say that only he and those that think with him, have a right to define their faith in Scripture language? This would be a new kind of claim.—This would be an exclusion that would drive us beyond the pale of English speech. I had thought that speech the Bible—speech were common property.—He might as well say, "These persons profess to believe in God and Christ, in religion and holiness,and they are guilty of gross deception." What language I pray, *are* we to use—believing as we do? We do believe in the Father and the Son and the Holy Ghost. This is the great, primitive, Christian creed, As such it is introduced in the proselyte's ordinance of baptism. In baptism we continually use it. Must we not be allowed to say that we believe in what those words mean? We do believe in the Atonement, the Sacrifice, the Propitiation, as we understand the New Testament to teach them; and in the same sense, we believe in human depravity, regeneration, election, and a future state of rewards and punishments. And can we not say that we believe in them, without incurring the charges of "gross deception," of "artifice," and of a conduct which "merits the scorn of all upright and honest minds?"

These theological common-places—these polemic accusations—alas! one is tempted to exclaim, in what school of morality is it, that they yet find a home? In what atmosphere of religious sentiment is it, that is breathed the fierce and fiery breath of such terrible accusations? If it were Christian one could hardly wonder at the Infidelity, that should seek a better school.

MY WIFE, BY MRS. TUTHILL.

A very good story, pleasantly told, and having a decidedly religious character, not put on as a go-to-meeting dress, but gracefully worn as its daily habit.

THE ACTS OF THE APOSTLES, Arranged for families and Sunday Schools, with notes and questions. By Rev. Thos. B. Fox.

This little book is on the same plan as "The Ministry of Christ," by the same writer, and we gladly welcome it as an excellent Manual for Sunday Schools and for families. The notes are short and to the point.

OBITUARIES.

THE LATE HENRY JAQUES.

A Man has fallen.

It became our duty last week to record the sudden death of Mr. Henry Jaques of this town, at Wilmington, and we did so with feelings keenly sensible of the deep affliction of such an event to his family and the great loss of the community in which he lived. We have known Mr. Jaques for many years, and have ever admired those traits of character which marked every action and gave distinctness to him *as a man*. Mr. Jaques received his education at the public schools, and though never much of a public man, in a political sense, has been so in business relations, for many years. He was for some years Cashier of the Bunker Hill Bank, was subsequently President of a Bank in the city, and latterly has filled an arduous and responsible station in the Suffolk Bank, and has likewise performed the duties of Treasurer of the Warren Ins. for Savings. He was also Auditor for this town. In his business, as in all the transactions of his life, indefatigability, faithfulness and accuracy, were the leading features. In every public enterprise, as in every charitable movement or work of benevolence, Mr. Jaques was ever among the foremost of his fellow-citizens. For advice, counsel, assistance or charity,—in every matter wherein one man may need the aid of another,—he was always ready. For untiring industry, as for active kindness to all, it would be difficult to find a superior. In his out-door life, as a citizen and a business man, his course has probably been as free from selfish motive, as purely disinterested and patriotic, as that of any other individual who can be named. Scrupulously exact and of high integrity, honest, open hearted and sincere, there was no misunderstanding him, no distrusting him. Whatever might "become a man," he was sure to do, and if anybody suffered or was wronged, it was himself. His opinions were not hastily formed on any subject, but were the result of reading and reflection, and though he might not always be right, (as another might think,) you were always sure they were honestly entertained, and could be changed only by the force of reason and evidence.

The loss of such a man—not to his family and connections only—is a public calamity, and one which will be grievously felt in this community, where his services were so useful and so necessary. The example of his life, his integrity and rectitude, his elevated moral character, his irreproachable honesty, his liberal sentiments and his liberal hand, are lessons of high import to the young, and virtues for the admiration of all. There are those who will long cherish his memory, and to whom the knowledge of his excellence will be as a light to guide and cheer. [Bunker Hill Aurora.

MARY ELIZA WEBB.

Departed this life on the 8th instant, Mary Eliza Webb, wife of William L. Webb, and daughter of George Gibbon, Esq., in the 26th year of her age. The following extract from the beautiful and affecting address by her pastor, Dr. Gilman, on the occasion of her funeral, will say more and say it better than what may be considered the partiality of a devoted friend.

"This day, also, we are standing by the open grave of no ordinary female excellence. The tongue that is trying to console itself and others by speaking her praises, never did and never could flatter, that now cold ear, while alive. But she is gone and we may testify to her worth, without wounding her timid and shrinking modesty—she is gone, and we will testify to her worth, that it may sink now once and forever within our memories and our hearts.

Is it too much to say, that she was one of those, who, from their earliest infancy, seem to be stamped by one of Heaven's own choicest seals. Lovely when a babe, and lovely as a corpse—she filled all the intervening space of her life with spontaneous loveliness and goodness. Her education, though of the highest kind which her country could afford, has been little more than self development on her part—she needed no voice of command, no external stimulus, to summon or goad her to the heights of perfection. Duty—duty, at every moment of her life, was to her the voice of God—to that she would cheerfully sacrifice her otherwise most darling and cherished inclinations. Fraught with unusual accomplishments, abounding in worldly advantages and prospects, she ever seemed as unconscious of their possession as an inexperienced child. But we must rise to certain higher, though equally truthful representations of her character. * * * * * The religion of the infant Jesus, of the crucified Jesus, of the glorified Jesus, was the foundation on which her soul reposed, in life and in death. Within this church, how much of her time, how much of her affections, how much of her interest, were devotedly employed. May we not humbly hope, O Father, that she has thus been trained for Heaven? Certain it is that she carried forth hence into solitude, into the family and into society, not only the ornament of a meek and quiet spirit, but a life of strict, high, undeviating religious principle. * * * * * It was five years last New Year's day, since youthful as she was, and prompted by her own accord, she devoted her powers and her faculties to the service of her Savior, by communing at his table. * * * * * Thus held she on the saint like and beautiful tenor of her way, inspiring strangers with fond admirations and those about her with increasing love, until death came to her and to all at that moment; an unexpected guest—calmly she enquired "Is there danger, am I dying?" On being acquainted with the truth, she closed her eyes in prayer, and quickly sank into the mortal sleep." [Charleston, (S. C.) paper.

MRS. MARY P. ROGERS.

Died, in Bernardston, on Sunday, July 5th, Mrs. Mary P. Rogers, wife of Rev. Timothy F. Rogers, aged 59.

Mrs. Rogers was distinguished in early life for good natural talents and for those attainments and graces which well fitted her for the position she was called to fill. In the discharge of the domestic duties she was prudent, industrious, and faithful; and in the various offices which commonly devolve upon the wife of a minister, she was a most efficient helper to her beloved and worthy husband. But soon a sad blight came upon her usefulness. Sickness followed by derangement disabled her, and for twenty years she required the watchful care and tender offices she was once so prompt to render to others. Her excellent partner bore the trial with fortitude and calm equanimity. While he faithfully and cheerfully performed all the duties of a laborious ministry, he, with ever tender and solicitous care, watched over and provided for her. The warmth of his early affection never cooled. And, at last, himself bowed down with age and infirmities, with grief he has seen her close her eyes in death. She has left two sons and a daughter, who are comforted with the thought of the virtues their mother possessed in her early days, with the belief that the mind which expanded until it had reached middle age, and then became the prey of diseased organs, has now, freed from its frail tabernacle of the flesh, ascended in full possession of its immortal powers, to its home in heaven. B.

TO SUBSCRIBERS.

We shall forward bills this week, or soon after, to those of our subscribers whose accounts stand unsettled for one or more years. Though we have reason to regard our subscribers, as a whole, as a prompt paying list, yet a considerable number, through inadvertence we suppose, have allowed their accounts to run behind for several years till the amount we have thus lent without return is, in the aggregate, very inconveniently large. We are obliged therefore, earnestly to solicit those to whom bills are sent,—as well as those whose bills of the current year are unsettled, to forward at once the amount due. It may be safely done by mail, and receipted bills shall be promptly returned.

Such appeals we do not often make. When we do, it is because the necessities of the establishment demand it. Our past experience gives us confidence that our request in this instance, will receive kind and early attention.

TO CORRESPONDENTS. We have on hand quite a number of acceptable communications—some of them excellent—which, we hope, our correspondents will allow us to print at such times as may seem to us most fitting. We sometimes keep articles on hand several weeks, not because we hesitate about publishing them, but because we wish to avail ourselves of the most suitable circumstances and accompaniments. Another communication from our kind but unknown correspondent, L., has been accidently excluded from this week's paper. We shall be thankful for many more from the same hand.

NOTICE. All subscribers who fail to receive their papers regularly, are requested to give immediate information of the failure to the publisher.

CONDITION OF EDUCATION IN BALTIMORE.

In no department of municipal improvement, has there been a more encouraging advance, within the last five or six years, than in our public school system. For a long time, a few philanthropic and liberal men had endeavored to awaken in the minds of our citizens, the importance of establishing schools where the rich and poor might alike avail themselves of the inestimable treasures of sound scholarship. The enterprise was at length started; but for several years, the prejudices of a majority of the citizens materially retarded its progress.

Fortunately, however, the industry and perseverance of those to whose charge these schools were committed, both Commissioners and Teachers, began to be apparent, in the rapid improvement of pupils in the branches taught, and in correct discipline. The wealthier class of citizens, taxed for their support, regarded them somewhat more favorably, and, by degrees, placed their own children under their instruction. These were followed by those who, though of less means, had imitated the wealthy, in their foolish ideas of aristocracy and pride. The judicious establishment of a CENTRAL HIGH SCHOOL for boys, in which the higher branches of the Mathematics, and a thorough course of classical instruction could be secured, gave an impetus to the cause of education which had not before been realized. Since then, its influence has been widening; improvements have multiplied rapidly; two High Schools for young ladies have been placed in successful operation, and the educational character of our city completely revolutionized.

There are at present, we believe, about *five thousand children* deriving the benefit of these schools. Some of them, had they lived ten years ago, could not have been taught farther than to read and write, because of the inability of their parents to support and educate them. They have now every advantage that can be enjoyed by the most aristocratic families in the city; and are encouraged by the more sensible and benevolent of the wealthy portion of the community. It is no longer considered derogatory to send a child to one of our public schools. On the contrary, it is becoming as it should be, a matter of individual and public pride. FIVE THOUSAND CHILDREN! What an influence will this mass of *educated* mind exert upon society in after years!

The CENTRAL HIGH SCHOOL, in which there are some seven teachers of acknowledged ability in their several departments, is under the PRINCIPALSHIP of Nathan C. Brooks, A. M. We know of no man in this community who is better qualified, in every respect, for the place he occupies. His thorough classical knowledge—his refined and delicate taste—his widely extended literary reputation, and his gentlemanly personal characteristics, eminently qualify him to fill with dignity and usefulness, the important place assigned him by the Commissioners. We have had frequent opportunity of witnessing the examinations of the various departments in the Male High School, and we unhesitatingly express our belief, that in a few years, if properly fostered by our citizens, this institution will be able to turn out as thorough scholars, as any college in the United States. Of the Female High Schools, we shall have something to say hereafter. [Methodist Protestant.

We find the following in the "Advertiser," and should be glad to chronicle many similar gifts from the *living*:

LIBERAL BEQUEST TO THE CAMBRIDGE THEOLOGICAL SCHOOL. We understand that Miss Nancy Kendall, late of Leominster, in the County of Worcester, deceased, having requested during her last sickness, that two thousand dollars of her property should be given for the aid of indigent students of divinity, her brothers and heirs, Messrs. Joseph G. Kendall and Jonas H. Kendall, of Worcester, have promptly carried into effect the purpose of their relative, by paying the above named sum to the President and Fellows of Harvard College, to be applied to the assistance of students in the Divinity School connected with the University.

MUTUAL INFLUENCE.

It is *indeed* a serious thing to *live*,
To *speak*, to *act*, not for ourselves alone;
From other minds an influence to receive,
And we, in turn, an influence shed around.

We may express a thought, a deed perform,
Which then *we* cast in deep oblivion's sea;
But oft to others it may still return,
And act upon them to eternity!

O, let us not, then, trifle with this power.
But strive to form our words and acts aright,
And, as an impress we receive each hour,
May that which we impart be fair and bright!

M. R. B.

Boston, July, 1846.

ITEMS OF RELIGIOUS NEWS. The Presbytery of Lewes, Delaware, a small body consisting of four or five ministers and as many churches, has withdrawn from the General Assembly (New School) to which it belonged, expressly on the ground of the *anti*-slavery character of the document adopted by the Assembly at its last meeting.

The Presbytery of Ripley, Ohio, has withdrawn from the same Assembly, expressly on the ground that the action of the Assembly is *not* sufficient anti-slavery.

The Ripley Presbytery Committee has called a meeting of Delegates of Anti-Presbyteries to be held in Cincinnati, on the *fourth* Thursday of May next, to deliberate upon the expediency of organizing an Anti-Slavery Presbyterian Church in the United States.

*** Rev. Mr. Adams has left Toronto, C. W., and is preaching at Chicago.

SUICIDE OF MR B. R. HAYDON, THE HISTORICAL PAINTER.

Mr. Haydon, the painter, died by his own hand on Monday week, June 29th, at his house in Burwood place, Edwardroad. The unfortunate gentleman had suffered from pecuniary difficulties for many years, and recently they had become very pressing. He had expected relief in his present emergency from a source that failed him; and this disappointment preyed upon Mr Haydon's mind. On Monday morning he rose at an early hour, and went out, but returned at nine o'clock, apparently fatigued by walking. He then wrote a good deal. About ten he entered his painting room, where he was in the habit of locking himself in when earnestly engaged. He afterwards saw his wife, who was dressing, to visit a friend at Brixton, by her husband's special desire; he embraced her fervently, and then returned to his studio. About a quarter to eleven, Mrs Haydon and her daughter heard the report of a pistol; as the troops were exercising in the Park, they took little notice of it. Mrs Haydon went out. About an hour after Miss Haydon entered the studio, and beheld her father crouched upon the floor, dead.

The jury under Mr Wakley's direction, assembled on Wednesday morning, at a tavern near the residence of the deceased. After they had been sworn they proceeded to view the body. On entering the principal apartment on the first floor (which was used as a painting-room), a dreadful sight presented itself. Stretched on the floor, immediately in front of a colossal picture ("Alfred the Great and the First British Jury") on which the unhappy artist appears to have been engaged up to his death, lay the copse of an aged man, his white hairs saturated with blood, in a pool of which the whole upper portion of his body was lying. The head partially rested upon his right arm, near to which were lying two razors, the one in a case, and the other smeared with blood, half open, by its side. There was also near the same spot a small pocket pistol, which appeared to have been recently discharged, though it was on half-cock when discovered. The deceased appeared to have fallen in the exact position in which he was seen by the jury. He was dressed with great neatness, in the ordinary attire which he wore while engaged in painting. His throat had a frightful wound extending to nearly seven inches in length; and there was also a perforated bullet-wound in the upper part of the skull over the parietal bone. Everything in the room had been the subject of extraordinary and careful arrangement. Mr Haydon had placed a portrait of his wife on a small easel immediately facing his large picture. On an adjoining table he had placed his diary, which he kept with much care for many years past. It was open at the concluding page; and the last words he had entered were, "God forgive me: Amen!"

Mr Wakley held an inquest on the body, on Wednesday, and from the evidence there adduced, it appears that the deceased painter was a very temperate, and pious, although somewhat eccentric man. He had been suffering a great deal from pecuniary embarrassments, and had applied to Sir R. Peel among others for assistance. The following is the the Premier's reply,

Whitehall, June 16.

"SIR,—I am sorry to hear of your continued embarrassments. From a limited fund which I have at my disposal, I send you as a contribution for your relief from these embarrassments, the sum of £50.

"I remain, Sir, your obd't. servant,
ROBERT PEEL."

"Be so good as to sign and return the accompanying receipt."

In summing up, Mr Wakley said, in leaving the case in the hands of the jury, he could not fail to remark on the munificent act of Sir R. Peel towards the unfortunate deceased. He thought it must speak to the heart of a great many thousand persons, that whilst others were, so to speak attempting to destroy his own mind, amidst a pressure of public business almost unparalled, Sir R. Peel had not forgotten the sufferings of others.

Mr Hyman, a step-son of the deceased, here stated that, subsequently to the deceased's death, Sir Robert, addressing one of the executors, had enclosed a check for £200 from the Royal Bounty Fund, in order, as he stated in his letter, that the family might not be molested before a public appeal could be made in their behalf: Sir Robert added, that when that was done, of course he should be most ready to come forward so far as his private purse and personal influence were concerned.

The coroner after having again remarked on the munificence of the Premier, inquired whether the jury were unanimous in their verdict?

The foreman replied in the affirmative. It was this:—We find that the deceased, Benjamin Robert Haydon, died from the effect of wounds inflicted by himself; and that the said Benjamin Robert Haydon was in an unsound state of mind when he committed the act."

On Tuesday a meeting of gentlemen took place at the chambers of Mr Sergeant Talfourd, in Sergeants' inn, to devise some means of providing for the widow and daughter of the late Mr Haydon. Among the gentlemen present were, Lord Morpeth, Sir J. C. Hobhouse, M. P., Dr. Bowring, M. P., Mr W. Hamilton, Count D'Orsay, the Rev. Dr. Croly, Mr Sergeant Talfourd, and Mr Jerdan. It was unanimously agreed that a public subscription should be immediately opened, on their behalf. Mr Sergeant Talfourd read a letter he had received from Sir R. Peel expressing his regret that the pressure of public business would prevent him from attending the meeting, and stating that the Queen had been pleased to grant Mrs Haydon a pension from the Civil List of £50 a year. The right hon. baronet requested, that in the event of a subscription being determined upon, his name might be put down for £100 as a contribution from his private purse. It is stated that Lady Peel had assigned a pension of £25 a year to Mrs Haydon out of a fund over which, from her position, she has control; and that Sir R. Peel having found that a son of Mr Haydon, who held a situation in the Customs, was of sufficient standing to receive promotion, immediately gave him a step in rank. The prompt generosity evinced by Sir R. Peel in promoting the welfare of this unfortunate family was warmly eulogised; and the following resolution was unanimously adopted:—"That the thanks of this meeting be respectfully tendered to the Right Hon. Sir Robt. Peel, for his prompt and considerate attention to the application made to him for assistance by the deceased Mr Haydon, and for his munificent acts of kindness towards his family." Lord Morpeth, Sir J. C. Hobhouse, Mr Sergeant Talfourd, and Mr W. Hamilton, were appointed trustees of the subscription. A committee was appointed to carry the resolution into effect, and a vote of thanks having been given to the noble chairman, the proceedings terminated. The subscriptions announced at the meeting (including Sir Robt. Peel's contribution of £100) amounted to upwards of £400.

The Duke of Sutherland has forwarded the munificent sum of £200, towards the subscription.

VALUATION OF WORCESTER. The valuation of the real and personal estate in the town of Worcester, for the year 1846, is $7,116,709. In 1845 it was $6,004,050. Increase, $1,112-650. Number of Polls, 3555. Rate of assessment, $4 80 on $1000.

MISCELLANEOUS ITEMS.

☞ THUNDER STORM. There was a most violent thunder storm at Peterboro', N. H., last week on Thursday, which struck one house, and, what was most remarkable, entirely killed at least an acre of potatoes.

FOREIGN NEWS. The Hibernia, arrived on Monday morning, about 14 1-2 days from Liverpool.

The foreign news is not very important, although it is interesting.

From the 6th ult., the first day of the meeting of the new Russell Ministry, up to the 16th, nothing of the least interest was done, in either House of Parliament; but, on the 16th inst., Lord John Russell made a long speech, announcing the policy of the government.

On the 17th ult., Lord Palmerston laid on the table of the House of Commons the treaty between Great Britain and the United States, for the settlement of the Oregon question—the ratifications of which had been exchanged, that day, between himself and the American Minister at the British Court.

Trade in the manufacturing districts continues dull and the general business of London is unusually stagnant.

The new potato crops in Ireland, and in some parts of England, had already been attacked with the same disease that destroyed the crops last year.

The weather in England was very unsettled, and although the harvest promised to be a large one, yet some fears were entertained for the grain crops.

ITALY. *Rome.* On the 1st ult., the Pope called an assembly, and submitted to their consideration—1. How and in what form an amnesty should be accorded. 2. How was the national debt to be paid. 3. If it were advisable to disband the foreign soldiers. 4. If it were better for the administration to have one or two generals of the State.

Letters of 6th ult., from Rome, state that the political horizon of the Roman States is overcast. The good intentions of the Pope are of no avail against the obstacles thrown up by the retrograde party, and by the Austrian Ambassador whose influence is powerfully felt.

It is stated that the new Pope is far from well, and has been bled twice.

On the 1st. ult., the Pope went on foot, accompanied only by a few prelates and some Swiss soldiers, to the church of the Salesian nuns, where the festival of the Visitation was being celebrated. The inhabitants of Rome were surprised to see the Pope walking through the streets, a circumstance which had not been witnessed since the days of Pope Ganganelli.

Cardinal Gizzi had been nominated as Secretary of State.

The amnesty has not yet appeared. It is in the hands of a commission, who are examining every case. The new Government is popular.

Letters from Rome of the 8th ult., state that the greatest tranquility prevailed both in the city and in the provinces, and as the new Pontiff is deservedly popular, no fears were entertained of that sound state of things being disturbed. M. Rossi, the French Ambassador, presented on the 4th ult. his credentials, and was most handsomely received by the Pope.

SALE OF SHARES OF THE "GLOBE" NEWSPAPER. Yesterday 19 shares of the *Globe* evening newspaper, the property of which consists of 62 shares, were disposed of by auction, by Mr. Edmund Robins, at the Auction mart, which attracted a large number of literary gentlemen connected with the daily and periodical journals, the majority of whom, however, left the room after the sale of the first lot. The shares were the property of the principal proprietor, who having reached the age of 82, was desirous of relieving himself from the cares of the pursuit of literature. The shares were severally divided into lots, of which the first four were purchased by Mr. Aldridge, and the remaining 15 were bought by Mr. Ridgway, publisher, Piccadilly. The following were the prices each lot went for:—No. 1, 850 guineas; No. 2, 790 guineas; No. 3, 750 guineas; No. 4, 700 guineas; and the other lots at 660 guineas each. The preemption price per share was, in 1846, 1,540*l.*, realizing a dividend of 180*l.*; in 1845, 1,930*l.*, the dividend being 120*l*; and in 1844, 872*l.*, yielding a dividend of 100*l.* The total amount the shares produced was, 12,999 guineas.

[Times.

THE JEWS. Sir Moses Montefiori, in a letter dated Warsaw, May 20th, announces that Jewish costume, and especially the fur hat, has already entirely disappeared from Wilna; and that the Jews, throughout the rest of Poland, seem disposed to follow their example. There are now in Wilna 45,000 Israelites, in a population of 80,000 souls; and, in Warsaw, 40,000, in a population of 90,000. Sir Moses has had a personal interview with a large number of the Jewish Hasidim, and has persuaded them to adopt the German costume. The Viceroy has granted them a term of three months, in which to conform to the changes required by the Emperor Nicholas. It is also known that the last ukases of the Emperor require that all the Jews of his empire shall employ themselves either in agriculture or commerce. His intentions seem to be, to break down the lines of demarcation which exist, in his own dominions, between the people of Israel and the rest of the population, in order to abridge, as soon as possible, the laws or exclusion, and the imposts, which now press so heavily upon his Jewish subjects. These new ukases are but in facet, a renewal of that of 1824, forbidding their engaging in peddling, &c., or else to leave his dominions. The amount of the Jewish population, in Russia, is stated to be 658,900 souls; that in Turkey, to be 620,000; in Austria, 453,540; in Africa, 504,000; in Prussia, 134,980; in the German States, 138,000; 80,000 in Holland and Belgium; 68,000 in France; 30,950 in Italy; 12,000 in England; 646 in Denmark and Sweden; and, in America, 5,700;—amounting in all to 2,713,330.

NAVIGATION OF THE TIBER. A society of rich capitalists has presented to the Roman Government a proposal, the object of which is to make the Tiber navigable, from Rome to the sea, for vessels of the largest size. Should the attempt prove successful, a steamboat from Marseilles would be enabled to land its passengers directly in front of St. Peter's Church, in Rome. The undertaking will appear less difficult than it might otherwise be supposed, when it is known that the steamer Marechal Sebastiani, from Bastia, landed its pilgrim passengers, during the last Holy Week.

Died, in Roxbury, on Saturday, Samuel Perkins, aged 75. Mr. Perkins, till within a few years, resided in Boston, and was a worthy and highly esteemed citizen. He was a mechanic, and one of those whom his brethren delighted to honor. He had been President of the Massachusetts Charitable Mechanic Association, and was ever ready to promote its interests and honor. He had long suffered the excruciating pains of a disease which admitted of no cure. [Courier.

The religious operations of Mr. Polk on Mexico, do not seem to have been blessed. The Catholic Chaplains appointed for the army, it is said, are treated with indignant contempt by the Mexicans, and not allowed to preach in their churches. This is really a very natural result, and it is only wonderful that it was not anticipated in Washington.

[Charleston Mercury.

Young Safford, the Mathematician, is about to leave Vermont and enter upon a course of study in the highest of the literary institutions of the country. We understand that through the liberality of friends in Boston and vicinity, arrangements have been made to give a home to young Safford and his parents in Cambridge, Mass., and that the lad's education will be under the especial charge of President Everett. [Bellows Falls Gazette.

The Hutchinsons are now at their mountain home in Milford, some 15 miles from Manchester, enjoying the pleasures of rural life, and the cordial greetings of their many friends. The family now own three large and beautiful farms and are about to purchase another which is valued at $10,000. They will not go out to sing for several weeks, wishing for leisure and rest from their European travels.

[Manchester American.

MANCHESTER, N. H. A meeting of the citizens of this place has been holden, for the purpose of deciding whether they would or would not accept the charter for a City government, which was granted by the last Legislature. At the close of the polls it was announced that there had been 134 votes given against its acceptance, and 485 for it. So, this place is the CITY of Manchester. And what is worthy of the notice of the curious, this CITY has not been settled ten years. It is the youngest place in New Hampshire. And now it is the first and only City, as it is, also, the most populous place in the State.

NANTUCKET SUFFERERS. The collections in this city for the relief of the sufferers by the great fire at Nantucket, amount to about $8000, and will be increased probably to $9000 or $10,000.

When the great fire occurred at Fall River, the people of Nantucket sent them relief to the very liberal amount of $5000. On the present occasion the Fall River people, although their own calamity is so recent, forwarded to Nantucket $1200 in cash, and provisions, &c. sufficient to increase the amount to $4000. "He that watereth, shall be watered also himself." [N. Y. Jour. of Com.

*** The Thursday Lecture was preached this week by Rev. Joseph H. Allen of Jamaica Plain, from Prov. xxiii. 5. "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle towards heaven."

Subject,—"The uncertainty of earthly possessions.

☞ AMERICAN INSTITUTE OF INSTRUCTION. The Annual Meeting of the Institute will be held this year in the First Church at Plymouth, on the 21st, 22d, 24th and 25th of August. Lectures and Addresses will be given by His Hon. JOHN REED, by Messrs. TILLINGHAST of Bridgewater and PAGE of Albany, Rev. Messrs. WHITMAN of Lexington and POTTER of Springfield, HUNTINGTON of North Bridgewater and HOOKER of Falmouth, Messrs. O. CARLTON and R. PUTNAM of Salem, LINCOLN of Hingham, and Rev Mr MAY of Syracuse, N.Y.

Discussions will take place on subjects of interest to the friends of education, and especially to practical teachers. All such persons are invited to attend the sessions of the Institute. a8

☞ WORCESTER ASSOCIATION. This Association will meet at Marlboro', at the house of Rev Mr Alger, on Tuesday next, Aug. 11th, at 5 o'clock, P. M. The brethren will observe the change from the usual time of meeting.

a8 H. WITHINGTON, Scribe.

☞ The CAMBRIDGE MINISTERIAL ASSOCIATION will meet at Billerica, at Rev Mr Thurston's, on Tuesday, Aug. 11.

a8 WM. NEWELL, Sec'y.

MARRIAGES.

In this city, by Rev Dr Noyes, Amos Binney Merrill, Esq., Attorney at Law, to Miss Nancy H. Goldsbury, daughter of Rev John Goldsbury of Cambridge.

In Charlestown, 29th ult, by Rev Mr Chapin, Mr Reuben S. Wade, of the firm of Reed and Wade of Boston, to Miss Almira R. Howland of C.

In Salem, by Rev Dr Flint, Capt Israel T. Howe of Beverly, to Miss Harriet L. Slocum of S.

In Lowell, Mr Alexander McCollister of South Reading, to Miss Mary J. Strong of L.

In Gloucester, Mr Leonidas Haskell to Miss Sarah E. Haskell.

In Newburyport, Mr Samuel Todd to Miss Mary Frost; Mr Gardner Moody to Miss Mary Jane Todd.

In Salisbury, Mr Josiah Grant to Miss Sarah Fuller.

In Waltham, 26th ult, Mr Francis Lunt, Jr. to Miss Ann W. Jennison, both of West Newton.

In Providence, by Rev Mr Granger, Prof. John L. Lincoln to Miss Laura E., daughter of the late Earl D. Pearce of P.

DEATHS.

In this city, 1st inst., of consumption, Mrs Jane Adams, formerly of Newburyport, 36.

In Charlestown, on Monday, Charles Edwin, son of Alfred B. and Abby J. Hall, 5 yrs 4½ mos; 4th inst, Cornelia F., daughter of Charles F. and Sarah B. Jones, 6 yrs.

In Roxbury, 1st inst, Samuel Perkins, 75, till within a few years a resident of Boston.

In Dorchester, 30th ult, John L., child of Capt John White.

PROSPECTUS
OF A RELIGIOUS JOURNAL, ENTITLED
THE WESTERN EVANGELIST,

DEVOTED to the cause of Christianity in its most liberal, comprehensive, and rational form. Published at Buffalo, N. Y., and conducted by
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TERMS.—The Terms of the Western Evangelist will be, invariably, Two Dollars a year, in advance; to which twenty-five cents will be added for every three months delay. a8

MR. HUNTINGTON'S NEW MANUAL FOR SUNDAY SCHOOLS. Lessons on the Parables of the Saviour, for Sunday Schools and Families, by Rev F. D. Huntington.

[From the Christian Examiner.]

'Mr Huntington's book illustrates, better than any Sunday School book we have yet seen, the fruitfulness of the New Testament in subjects of conversation with the young, and the true method of educing and presenting them. * * * * The volume as a whole shows much more *thought* than any collection of Questions on the Bible with which we are acquainted, and is calculated to excite thought in the minds of those who use it.'

Clergymen, Teachers, and all interested in Sunday Schools are requested to examine the above.

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THE CONVERTED SKEPTIC, by J. F. Clarke. The Story of a Coverted Skeptic, by James Freeman Clarke, being Tract 228 of the A. U. A.; price 2 cents.

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DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

The *next Term* will begin on Monday, September 7th. This is a Private School, limited to forty pupils, mostly residents of this town and vicinity. A small number of Young Ladies from abroad, are received into my family as Boarding Pupils, and are under the united care of Mrs. Cartee and myself. This arrangement is designed to meet the wants of those parents at a distance, who prefer, when about to send their daughters from home, to place them in the private family of the teacher, who will exercise a constant supervision over them.

The Course of Instruction is specially adapted to the female mind, and embraces all that is usually taught in the best Female Seminaries. While we endeavor rightly to develop the mental, moral, and physical powers of our pupils, we hope to return them to their parents free from those disagreeable airs and traits of character so often acquired at Boarding Schools. Circulars will be sent to any who may desire more particular information.

C. SOULE CARTEE, Principal.

REFERENCES.—Dr. A. B. Thompson, Rev. G. E. Ellis, Wm. I. Buddington, Mr. John Hurd, Charlestown; George B. Emerson, Esq., Geo. S. Hillard, Esq., Boston; Rev. F. A. Farley, New York.

ag1 6tis

NEW IPSWICH ACADEMY. The Fall Term will commence on Wednesday, Aug. 26th, and close on Tuesday, Nov 10th.

TUITION.—In Common Branches, $3,50; in Languages, $4,00; Board, $1,50 per week; Music, $7,50; Drawing and Painting on usual terms.

EDWARD A. LAWRENCE, Principal.
New Ipswich, N. H., July 1836. 4w ag1

ILLUSTRATIONS OF UNITARIANISM. This day received, Scripture Proofs and Scripture Illustrations of Unitarianism. By John Wilson.

"Surely I ought to know the God whom I worship,—whether he be one pure and simple being: or whether thou art a three-fold Deity, consisting of the Father, the Son, and the Holy Spirit." [Dr. Isaac Watts.

Third edition, revised and enlarged; 1 vol 8vo, pp 358.

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TRACT OF THE A. U. A., No 226.—GOSPEL INVITATIONS, by Rev F. H. Hedge; printed for the American Unitarian Association. Price 2 cents.

For sale at the Depository of the A. U. A., 118 Washington street, by WM. CROSBY & H. P. NICHOLS. je20 3t

VENTILATE YOUR HOUSES. A Practical Treatise on Ventilation, by Morrill Wyman. This is a Practical Treatise on Ventilation, embracing much scientific and useful information upon a subject that is applicable to our own country. The design of the author, as expressed upon its pages, is to present to the public those principles of ventilation which have been for the most part, successfully applied in Europe, and also to offer such suggestions and arrangements as seem best fitted to answer that purpose in our own climate.—Entering into a philosophical and analytical investigation of the real qualities of the atmosphere, he proceeds to the consideration of the mode of preventing and removing impurities of the air, and the proper manner of ventilating the various edifices which require it. The work is one of great practical value. [Merchants' Magazine.

1 vol 12mo, pp 435, with 82 cuts. Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. 3t alg

SCRIPTURE PROOFS OF UNITARIANISM. Scripture Proofs and Scriptural Illustrations of Unitarianism, by John Wilson, 8vo, 3d edition.

"Surely I ought to know the God whom I worship,—whether he be one pure and simple being: or whether thou art a three-fold Deity, consisting of the Father, Son and Holy Spirit." [Dr. Watts.

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UNITARIAN, No. 3. This day published, The Unitarian, No 3, Edited by Rev Geo. E. Ellis.

—CONTENTS—

The present position of Unitarians.
Thoughts on the Doctrine of Original Sin.
Biblical Astronomy.
Poetry—The Joyful Message.
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Modern Orthodoxy.
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TESTIMONY OF THE FOUR EVANGELISTS. An Examination of the Testimony of the Four Evangelists, by the rules of Evidence administered in Courts of Justice, with an account of the Trial of Jesus, by Simon Greenleaf, LL.D., Professor of Law in Harvard University; 1 vol 8vo, pp 544.

This day published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ag1

PALFREY'S LOWELL LECTURES. Lowell Lectures on the evidence of Christianity, by John Gorham Palfrey, with a discourse

POETRY.

[For the Register.]

AMBITION.

What see'st thou in the future,
Thou with the kindling eye?
Why look'st thou on the future
While present years slip by?
Thou see'st the time advancing
When fame shall be thine own;
And in the hope rejoicing
Thou bild'st the years be gone!

Why spurnest thou life's pleasures,
Youth with the earnest brow?
Why turn'st away with loathing?
Enjoy them freely now!
No! for thou see'st in fancy
The pinnacle of power;
And springing toward its giddy height
Thou scorn'st the present hour!

Why purest thou in silence
Thy pleasant years away,
Thou whose young cheek is paling
With every studious day?
Seize, seize the moments passing,
The cup of joy unmixed!
No! for on learning's brightness
Thy burning eye is fixed!

Why turnest thou unheeding
From every youthful snare?
Why passest thou unyielding
Where sweet enjoyments are?
Why battl'st thou with error
Thou gentle one and brave?
Because thine eye turns heavenward
To a crown beyond the grave!

The voice of fame may call thee,
The hope of power may plead,
And every sweet enchantress
May strive thy steps to lead:
Thy high ambition soareth
Beyond their luring tone,
And thou calmly lookest forward
Till heaven shall be thine own!

Go on, go on, aspirers!
Strive boldly for the prize!
But know, that fame's green laurel
May fade before your eyes:
Know that all power is fleeting,
That knowledge is but vain;
But those who seek for heaven,
Shall seek it but to gain! S.

MISCELLANEOUS.

MINISTRY AT LARGE.

We have read The Twelfth Annual Report of the Executive Committee of the Benevolent Association of Churches with the deepest interest, and if anything could be wanting to call public attention to the poor and desolate, we are sure it will be found here. As the Report is printed in a very cheap form, we trust that it will be very extensively circulated and read, as embodying something of the spirit of our faith. Dr. Bigelow in four months (beginning Dec. 1, 1845,) made nearly eight hundred visits as a Minister at Large. His Report has some useful practical suggestions, particularly respecting the increase of poverty in our city, and the various kinds of imposition to which the benevolent are exposed.

Mr. Cruft's Report gives ample evidence, that though only a beginner in the good work, he is entering upon it with a spirit and with views, which, with the blessing of heaven, must insure its success.

Mr. Burton treats of a subject so important and so delicate that we must reserve it for a future time, and confine ourselves now to a few deeply affecting extracts from Mr. Barnard.

"During the year, my attention has been called to upwards of one hundred and fifty cases of illness, more or less severe, of longer or shorter duration, of every variety and condition—all of interest to myself, many of deepest moment to the world, could they arrest its attention, or appeal to its sensibilities. The number is larger than that of any preceding year of my ministry, not, perhaps, from any peculiarity in the seasons, or other physical and external cause, but because each added term of such service is accompanied by a rapidly increasing ratio of duties and privileges. The work in all its other branches grows upon me in the same way.

The details of a few cases may indicate the character of the whole. One of the earliest in the year, was that of a young woman whom I had met in trying circumstances several years before. She had then recently left the seclusion of her country home, and the happiness of her parents' presence. But the interval was long enough to make her a victim of the wrong and heartlessness of the city. She was more sinned against than sinning. There were many good traits about her still. Her sentiments and affections were by no means wholly perverted or destroyed. She was not deaf to all counsel. She was still susceptible of some good impressions, and to a certain extent would act according to our advice. If she wanted courage or strength to break through the toils and escape from the miseries of her lot, she was willing to part with her child, dear as he was to her, rather than detain him in such exposure. I subsequently officiated at her marriage, and for years rejoiced to see her living in comparative purity and peace. Injustice, privation, and adversity were still her portion. Death drew nigh. It found her without money, without friends, long wronged, and finally abandoned by her husband. The blow was suspended to leave time for a few offices of humanity, a few tones of sympathy, the Christian prayer, and the Christian farewell. What man would not rejoice in the privilege of ministering to such wants and at such an hour! Were we not to close her eyes, as if they were those of a sister! I waited in her dying room,—I attended her funeral,—I saw her interred at Mount Auburn, where her son, in future years, might find her grave, and my aim was to meet at least some of the claims which she had upon her more favored fellow-creatures in whose name, under God and Christ, I approached her; my desire was to lend to her last days on earth, in some humble measure, and with some faint reflection, the grace and consolation of that spirit which humility and penitence might soon make her own, in fulness and for ever, before the face of her Maker, and at her Redeemer's feet, which in life, a woman like herself had washed with her tears and wiped with the hairs of her head.

The next case was that of a young woman in equally humble circumstances, but with all the sunshine of a heart at ease with itself, and the world, and God. Lately married, and just entering upon the joys and duties of this new sphere, with all the promises afforded by the honor of her youth and the innocence of her childhood, she was suddenly arrested by the voice of the last messenger from God to man. She was ill, and must die. She heard the summons without alarm and prepared to depart with entire and cheerful resignation. Every purpose and plan of this life were to be abandoned and forgotten. The ties of friendship, kindred and affection were to be severed, one after another. I was one of her friends. She had long been a pupil of my Sabbath School, and a member of my youthful congregation; and though absence from the city, or other circumstances, had afterwards somewhat separated us from each other; though, perhaps, family considerations, or her own more mature choice might have led her to a different view of religious doctrine; yet, when she returned to die in my neighborhood, she was right in looking to me for attention, and I could not but sincerely rejoice to pay it.

A little fruit, earlier or better than she could procure it, a jelly or other delicacy, occasional bouquets, a ride, when she was strong enough to bear it,—these, if you had ever desired them at such seasons for yourself, you could not but delight to make the tokens of your regard; and with them would come the best opportunities you could desire as a man and a Christian, for all other expressions of your sympathy and good will. To such offerings, slight in themselves, yet welcome to all in the days of illness, and most of all to the humble poor, you need but add your presence, your words, and your prayers, in harmony with your errand, and conscience will assure you that you are aiming, at least, to do unto others as you would that others should do unto you.

I was the more diligent to meet my obligations to this young friend in her departing days, because the more rapid decline of her own brother, also a former pupil and hearer, the year before, had prevented many services that I should have been happy to have rendered him. The church of her family was Calvinistic.

I turned from this tribute of affectionate remembrance to receive the parting smile and dying gift of another, who had long been waiting to be borne to the same resting-place. My steps had repeatedly turned to this chamber of sickness, but never without a welcome, never without an occasion, slight or serious, for some tokens of that love, human and divine, in whose sacred name I was sent; and never without a conviction that, could I but justly portray the scenes which I was thus permitted to admire, another step would be taken towards a union of the rich and poor, the strong and feeble, the living and the dying, that might fulfil the purpose of our Maker, and crown the mission of his Son.

A few brief hints are all that I can offer. Among my first visits with Dr. Tuckerman, was one to a family in which he took great interest, at a remote part of the city. I saw them often during his absence from Boston, or while I acted as his assistant. This was interrupted when another and separate district was assigned to my care. It ceased altogether, as my own special engagements were multiplied. Nearly fourteen years elapsed, but then these early acquaintances did not pass from my mind. Memory recalled their humble abode, with the parents' faithfulness and trust, the children's innocence and smiles. Imagination followed their fortunes and pictured the fruits it had reason to expect. Early last fall, one of the children who used to climb Dr. Tuckerman's knee, and shared the good man's kiss, came to be married by me, out of regard of those distant visits. I met her at her own home afterwards; and found all my hopes realized. The promises of childhood were fulfilled; poverty had continued the portion of the family; death and other afflictions had been added to their lot; but their courage and faith were unabated, their exertions unrelaxed. Widowed, alone, and with advancing years, the mother might have fainted or sunk in the conflict, had not her daughters gathered around her for help and defence. My young friend, whose marriage I had solemnized, was the eldest, and had proved true to all the relations that might be associated with this fact. The first born of the household, she was the first to minister to its comforts and enjoyments; the superior of her sisters in years, she had cherished an honorable ambition to be their leader in family cares and affections. Filial piety was her pervading spirit. Her self-sacrificing, self-forgetting devotion to her mother must have been acceptable in the sight of Heaven. Her frame was too feeble for her affection, and gave way beneath the toils and burdens exacted and imposed by her loyal and liberal heart. The world was not worthy of her. The sharp necessities of her lot, the stern realities, the evils and defects of the present social state, its inequality, indifference and injustice, were more than she had strength to bear. She was to die, another victim of the customs and competitions of society. Unpaid and unpitied exertions, incessant and ill-requitted toils, the disregards and wrongs of men, broke the spirit they could not bend. God saw the unequal struggle and removed her in mercy to a serener sky. Shall not we see it too, and watch and pray for a day of better things, a higher stage of civilization, a nearer approach to the kingdom of heaven on earth? After her wedding, my friend attended church a few times. She was already in a decline, and, before long kept her chamber altogether.

Industry and prudence had kept her and her mother above actual want, yet, in all such seasons there are many gifts that it would be painful to feel were only to be found in the luxurious and wealthy rooms of illness. Choice fruit, an ice cream—any delicacy recurring to her fancy, a bunch of flowers, to her eyes, unvisited by false lights, the handiwork of God,—these and other offerings like them, might convey all that the occasion required, and be made to bear with them, in sincerity, every other expression of your sympathy, faith and hope. His name, that gives new value to a cup of cold water, may consecrate alike the costliest or the cheapest gift, expected at our hands, by Heaven, whose are the opportunities, if not by our fellow-beings, whose are the necessities. No one could have asked, no one could have received less than this young woman did. Among the many instances of gratitude that have gladdened my way, none has been more spontaneous or heart-felt than hers. She partook of the Lord's Supper, at her own request, almost with her last breath. It was an hour upon which the brightness of a better world seemed to fall, and, truly, an antepast of the communion that, we trusted, was momentarily awaiting her in heaven.

I offered her a grave at Mount Auburn. "What, what," she repeated, gathering up her failing tones, "shall I then, lonely and poor, lie down with others and be buried with the rich in that beautiful spot?" She died in serenity. Her funeral was upon a bitter cold day. The few flowers in her coffin were frozen. But her smile in death seemed equally to assure us that this world had never chilled her affections, and that another world had received her spirit to more geniel spheres."

May the compassionate continue to favor, and God to bless the Ministry for the poor. Whether, in all its details, it has been conducted with perfect wisdom and the strictest economy, we have no heart to ask, with this Report before us. It is in the hands of men and will of course bear some marks of their imperfections; but it is a blessed ministry. It has hallowed and immortalized the name of him with whom it began, and no human being can ask a nobler sphere of action in which to spend his life, or a more beneficent object on which to bestow a portion of his charities.

SKETCH OF A SERMON.

On Sunday last, Mr. Hill, of Waltham, preached in Mr. Bellows's desk at Framingham.—Mr. Hill said:—A carpenter, a mill-wright and a mason built a mill. As the falling water filled the buckets the mill moved with great power. They put corn into the hopper and it was made into meal. The mill moved steadily on as the water continued to fall—the clouds supplied the pond and the farmers carried the corn. But who moved the mill?

You will say the power of gravity inclined the water to the wheel, and the weight of the water on one side kept it turning; but whence originated this power of gravity? You give a name to the operation, but it is only a name. You do not acknowledge the power—the original cause. You say the sinews of the carpenter, the wheelwright, and the mason erected the mill, and you account for the whole operation of grinding. Water is drawn up in the clouds and it makes waterfalls. The ingenuity of mechanics frames timbers together and directs the movement of the millstone.—But whence comes the timber? What power is it that has so wonderfully formed the complicated structure of the tree and given it such strength while it is still open to various influences and collecting its atoms from numerous sources?

It is the power of God that forms the tree, the millstone, the gravity of the water, and the sinews of the workmen. You may multiply the names as you see the effects of various powers, but this amounts to nothing. The power is from God alone—all emanates from him; and no metaphysical explanation can possibly deprive him of the glory of being the author of all.

Mr. Hill continued:—I have made these remarks on the structure and operation of the mill that my text, which will follow, may be better understood. You will find it in Ephesians, chap. 2nd, verse 8th. *For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.* The Apostle here expressly declares that we are saved by grace through faith, which is the gift of God:—that it is not of ourselves—not of works, lest any man should boast."

None can deny this explicit declaration—none can deny that all power is from God—that salvation comes from him. None can maintain that we can save ourselves—that our works will save us. We cannot of ourselves build a mill—the timber is mysteriously formed—the millstone has a cohesive power of which we know nothing but the name. The workmen have animal powers under the control of the will. All are from God—the gift of God. We cannot save ourselves—we cannot alone build a mill.

Some have put on this text a construction which tends to discourage any efforts on the part of sinners to become holy. And many have despaired of doing any thing acceptable in the sight of Deity. They suppose they should wait for some miraculous operation from above, and that good works have no connection with the happiness of those who desire the favor of their Creator.

But why wait for a miraculous operation in the one case more than in the other? By grace, by the favor of God, we are saved—and not by works. So by the favor of God we build mills. We cannot create the materials. We have no power over them but what God has given. We build and we grind. We make bread and we live—but it is by the power of God that we do. We cannot breathe without his aid—we sink down without his constant support. Without his aid we are incapable of the least effort. It is by grace then, that we are saved—it is by the gift of God.

If in all human transactions we acknowledge we are impotent without his aid.—If we cannot do that which is least, why should it be thought marvellous that we cannot do what is most important? Why should people cavil at the declaration that we can of ourselves do nothing of a spiritual nature, when it is admitted that we have no power without God, over the most trivial matters?

People may be bewildered in a labyrinth of metaphysics and pretend to reason themselves into a belief that because all power comes from God, it is for him to perform all; and that we have nothing to do towards a spiritual life till he has given a special impulse. But we have no better reason to hope that he will do all in spiritual matters than we have that he will build our mills and grind our corn.

Power has been given to us to will. All have hope of favor; but to whom are we indebted for hope? Hope did not originate in us; it is a gift of God. None hesitate to hope; yet many doubt whether they have the power to will—whether it is possible for them to make an effort to be saved because they are told "they are saved by grace"—"it is the gift of God."

It is absurd to make use of metaphysical reasoning to set aside the most plain and clear convictions of reasonable minds. God is the author of all things, and nothing can be accomplished independent of him; but it does not follow that man has no duties to perform—that man has no power over the will, that was given to him for the purpose of willing. We have the means given to us to improve in spiritual concerns. This is as obvious as it is that we have the means to improve in temporal matters. The mill is moved by Almighty Power; but the mill will not go alone. Our own efforts must put the mill in motion; but it is the mill that accomplishes the work. [Ploughman.

THE RIGHT SPIRIT.

The remarks of the Bishop of Norwich, show a large Christian Charity, which proves his apostolic descent far more conclusively than any laying on of hands—or any number of sounding titles.

An effort has been set on foot in London to erect a memorial to the late illustrious Mrs. Fry; an asylum for females who desire to reform their vicious lives. At a public meeting called to aid the project, the Bishop of Norwich, alluding to Mrs. Fry as a Quaker, said "he knew the value of unity, and unity, above all things, was what Christian men should pray for. But in this world it was too tender a plant to elude the storms of controversy. He rejoiced that there was a church far beyond, and superior to ours, which contained in its circle all that was great and splendid in Gospel morality.

"In Westminster Abbey there were monuments showing the highest proofs of genius and architectural art; but he would not wish to see Mrs. Fry there, surrounded by the emblems of heathen mythology which disgraced and did not illustrate their subjects. He went there the other day, and was shocked to see Neptune and Minerva, and Fame blowing her trumpet in a Christian church. He disapproved, in such places, either the living statue or a plain inscription, or mausolems or urns. They should aspire to animate the dry bones, to erect a monument that might last for ever; to build a structure where those who had misspent their days might pass their future in looking toward the veil which was uplifted before them."

ROGER WILLIAMS. A correspondent of the Providence Journal is endeavoring to awaken the inhabitants of Rhode Island towards the propriety of erecting a monument to the memory of Roger Williams—"the founder of Rhode Island the first white settler in the place called Providence, the great apostle of peace among the Indians, the first in modern Christianity to assert in its plenitude the great doctrine of liberty of conscience in matters of religion, the wise legislator, and stern republican."

The spot where the body of him who proclaimed freedom alike to Christian, Jew and Pagan, was interred, is pointed out in an orchard, unmarked by any memorial, and it is just suggested to erect a marble column to make it known to future posterity. It is certainly a tribute due to his memory, and we wonder that the attempt has not previously been made. He proclaimed *freedom* in the midst of persecution and sacrifices, and it is time that his name and fame should be inscribed either on "storied urn or monumental dust!"

FATHER MATTHEW'S RESIDENCE. Mr. Schouler, editor of the Lowell Journal, thus describes his visit to Father Matthew:—

"He lives in a back, out-of-the-way portion of the city, up a narrow street, amidst the poor of his country, to whom he has been the greatest of benefactors. As we stopped at the door, we saw Father Matthew in the front room in the second story. I knew it was him from the strong resemblance which he bears to the engravings of him that I have seen in America. He came down himself, and when we announced ourselves as strangers from America, he gave us a warm welcome to his humble dwelling. We followed him up into the room where we had first seen him. It was a small room; a round centre table stood in the middle of the floor, on which were laid the tea service and some fine strawberries. We were entreated to sit down and take some of the delicious fruit and a cup of tea with him.

There were two or three fine paintings of a religious character hanging on the walls: a side board and a half dozen chairs completed the furniture of his room. Father Matthew is a short, thick set, yet finely formed man, with a well developed head; his hair is dark brown, and his eyes blue and sparkling. The whole expression of the face is pleasing, and his manners are those of a well bred, kind-hearted gentleman. We conversed chiefly upon matters relating to the temperance cause, and he related many facts showing the great progress the cause had made in Ireland. He expressed a deep interest in the welfare of his countrymen in America, and hoped they would abstain from strong drinks in their new homes, and become good and virtuous citizens. It was his intention to have visited America a year or two ago, but did not on account of the troubles which had arisen there between a portion of the native citizens and the Irish people. He thought that while these unhappy differences existed, his visit would have done more harm than good, as it might have been attributed to motives of a political or religious character. He expressed a strong hope that these differences would soon be forgotten, and a brighter day arise when men of all countries and creeds would work together to rid the world of the sins of intemperance. We passed a pleasant hour with this world-renowned apostle of temperance, one who has labored with a zeal and with a success of which the world knows no parallel. On taking leave, he gave me a number of tracts and circulars relating to the subject of temperance, and which I have safely deposited in my trunk to take home with me to America. Father Matthew was clad in a black frock coat, standing collar and single breasted, black knee breeches, black vest, black stockings, a white cravat, minus a shirt collar. He does not appear to be more than forty-five years of age, and is, I should judge, in excellent health. He spoke of his cemetery, and hoped we should find time to visit it. It is about a mile from the city, and a gentleman who has been there said it was one of the most beautiful burial places he had ever seen. I shall long remember the pleasant hour I passed with Father Matthew."

From Zion's Advocate.

THE SENSIBLE PARISHIONER; OR I'VE CHANGED MY MIND.

"I think," said a worthy brother in a Baptist church, to his pastor, "you ministers must be either somewhat extravagant, or else you don't know how to manage very well, for you most all complain that you can't live on your salaries.

Pastor. That is true enough! We do find it somewhat difficult to square up with the end of the year; at any rate—*I* do.

Brother. Well—how is it—you have $500 a year, and I should think that enough.

P. How much does it cost you a year?

B. I don't know; I never kept an account.

P. Well how much do you think it costs a year to support your family?

B. I can't say—but nothing like $500.

P. Are you sure of that?

B. Why—yes—I am sure it can't amount to anything like $500.

P. What do you pay for rent?

B. Eighty-four dollars.

P. Can you keep your horse for less than $100 a year?

B. No—I cannot—that would be moderate.

P. What does it cost to clothe yourself, wife, and four children?

B. Can't say exactly; but I should think $100 or so.

P. How many barrels of flour do you use a year?

B. Four or five.

P. You take a quart of milk every day don't you?

B. We always take three pints; but we get it rather low; my brother lets us have it at four cents a quart.

P. How much butter do you think you use a year?

B. Well let me see—perhaps about 150 lbs.

P. Can you get along with a dollar a week for what you take from the butcher's cart.

B. Oh yes! I should think so. Let me see, last week on Tuesday, beef 61 cts; on Thursday, mutton 35 cts; on Saturday, corn'd beef 40 cts. I don't know—I guess—the average *would* be a dollar a week.

P. I wonder what you pay a year at brother Jones's store! What do you think your coffee, teas, sugar, molasses, oil, and everything else you get at his store amounts to in the course of a year?

B. Well—I—you had better stop—I ain't so sure after all, of coming much inside the $500. However—I know what my bill was last year, for I let it run—it was 97 dollars.

P. Do you know how many cords of wood you *used*?

B. Last year we used seven.

P. What do you pay the girl that lives with you?

B. A dollar a week.

P. Now let us see:

House rent,	$84 00
Expenses of horse and carriages,	100 00
Clothing,	100 00
Four barrels flour at $6,	24 00
Milk,	21 00
150 lbs. butter, at 15 cts.	22 50
Groceries,	97 00
7 cords wood at $5,	35 00
Girl at a dollar a week,	52 00
Butcher's meat,	52 00
	$588 40

There—according to your own estimate, you already have run up to 588 and 40 cts.

B. You don't—(looking over the items and casting up) Yes—you have—cast it right. Well—I declare—I couldn't have thought it.

P. You never have any sickness in your family do you? Now and then a small fee for the doctor! eh!

B. I forgot that—

P. I suppose you *sometimes* buy vegetables, such as potatoes, beets, beans, peas, turnips, &c., &c., and occasionally a barrel of apples. Now and then it don't come amiss to buy a good book or two. You are fond of reading the papers I reckon, from the number you often take from the post office. Then too you want to give something handsome every year to good objects, for you know you told the church the other night, that Christians ought to be liberal. Once in a while a new piece of furniture does not particularly wound your conscience, I guess, judging from that new sofa I saw going in your front door yesterday.

Your children need books for their school I suppose; sometimes you have company; and sometimes your wife goes a visiting; and if I mistake not, once in a while, *you* journey a little by railroads and steamboats; and if I may make so bold, the last time you came to New York, some how or other a *gold watch* came with you for your wife, and no small variety of presents for your children; and then too you recollect—

B. Stop—stop—I give in—I give in. You needn't *go any* further.

P. Well then, what do you think now—is it such an easy matter for a minister to live on $500 a year?

B. *I've changed my mind on that subject*; and I will tell you another thing—I'll keep an account of my expenses after this; and I'll tell you still another thing—at our next Society meeting I shall make a motion that your salary be increased to $600 a year; and one thing more and I have done—please give *this* (handing him a $50 bill) to your wife with the kind regards of a friend."

NOBLE REVENGE.

When I was a small boy, there was a blaek boy in the neighborhood, by the name of "Jim Dick." Myself and a number of my play-fellows were one evening collected together at our usual sports, and began tormenting the poor colored boy, by calling him "blackamoor," "nigger," and other degrading epithets; the poor fellow appeared excessively grieved at our conduct, and soon left us. We soon after made an appointment to go a skating in the neighborhood, and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing a pair of Jim Dick. I went to him and asked him for them. "O yes, John, you may have them and welcome," was his answer. When I went to return them, I found Jim sitting by the fire in the kitchen, reading the Bible. I told him I had returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes said to me, "John, don't never call me blackamoor again," and immediately left the room. These words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future. [Southey.

HOW TO HAVE A GOOD MEMORY. To some one who was complaining of his memory, Dr. Johnson said—"pray sir, do you ever forget what money you are worth, or who gave you the last kick on the shins that you had? Now, if you pay the same attention to what you read, as you do to your temporal concerns, your bodily feelings, you would impress it as deeply upon your memory."

TEETH

INSERTED ON A NEW PRINCIPLE, AND ON UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.

IMPROVED DENTISTRY. Dr. W. T. G. Morton, an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide which *looks* the best—nature's work or his! Within a year this same gentleman has constructed an artificial palate for an unfortunate female, that produced a sensation among those who are solicitious for the progress of those arts which immediately promote the physical comfort of our race. It is because we are proud of every achievment in dental surgery, and operative dentistry, for which the age is unquestionably distinguished, that a special notice is taken of these beautiful specimens of the handiwork of Dr. Morton. [Bost. Med. and Sur. Journal.

[From the Recorder.]

ARTIFICIAL TEETH.—The improvements that have been made in this art during a few years past, is unrivalled. Our minds were directed to this subject a short time since, by seeing a piece of work constituting a whole jaw, teeth and all, in one single piece, being a perfect imitation of the whole jaw, gum and teeth, which on being introduced into the mouth, we never should suspect any portion of the individual to be artificial. This ingenious invention and piece of work was executed by Dr. Morton, No. 19 Tremont Row.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Evening Gazette.]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in contriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I de hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.

BOSTON, Oct. 28, 1843. No. 27 Somerset Street.

my27 eop

ABDOMINAL SUPPORTERS. NEW ENGLAND TRUSS MANUFACTORY, BOSTON, Mass. *JAS. FREDERICK FOSTER* continues to manufacture all the various approved TRUSSES, at his Old Stand, No 305 (opposite No 264) Washington street, entrance in Temple Avenue.

Also—ABDOMINAL SUPPORTERS, for Prolapsus Uteri—TRUSSES for Prolapsus Ani—SUSPENSORY BAGS, KNEE CAPS, BACK BOARDS, STEEL SHOES for deformed feet—Trusses repaired at one hour's notice, and made to answer oftentimes as well as new.—The subscriber having worn a Truss himself 25 years, and fitted so many for the last 10 years, feels confident in being able to suit all cases that may come to him.

Dr Fletcher's Truss, and Marsh's Truss, Dr Hull's Truss, and Thompson's Ratchet Truss, and the Shakers' Rocking Trusses, may be had at this establishment.—Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters or Trusses, waited upon by his wife, Mrs CAROLINE D. FOSTER, who has had ten years experience in the business.

JAMES FREDERICK FOSTER.

my16 6m

NEW AND VALUABLE ENGLISH PERIODICAL. *CROSBY & NICHOLS* have just received the first five numbers of The Peoples' Journal, containing amusement, general literature and instruction, with an earnest and business like inquiry into the best means of satisfying the claims of Industry. The names of William Howitt, (one of the proprietors,) Mary Howitt, Harriet Martineau, Miss Mitford, Ebenezer Elliot, Mrs Loudon, Frederica Bremer, Barry Cornwall and others, who will be permanent contributors, indicate the literary character of the work. It will also be embellished with elegant engravings from the first English artists. The extremely low price of the work will put within reach of all classes. It will come to subscribers at $2,50 per annum. Single numbers, 25 cents. Published in monthly parts of 70 pages.

CROSBY & NICHOLS, 118 Washington st.

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BEAUTIES OF CHANNING. Will shortly be published, "Beauties of Channing," with a brief Memoir of his Life, by William Mountford. In one volume. By JAMES MUNROE & CO., 134 Washington, opposite School street. tf my16

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NEW YORK INSTITUTE, No. 230 East Broadway. Arrangements are made at this Institution for instruction in the elements and higher branches of an English education, including Vocal Music, Mathematics, Natural Philosophy, Chemistry, Intellectual and Moral Philosophy, &c. Instruction will be given in the French, German, Latin, Greek, and Hebrew languages. Students in the Male Department are qualified for active employments in business, or for admission to any class at College.

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The year is divided into four quarters of eleven weeks each, the year commencing with the first Monday in September.

For further information, apply to either of the associate Principals, at the Institute, as above.

E. H. JENNY, A. M.

J. BLACKMER, A. M.

New York, May, 1846.

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev. F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.

CHARLES W. GOODNOW.

Concord, Mass., Jan. 15, 1845. ostf j24

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.

Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev. G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev. C. Robbins, Rev. E. Peabody, Mr. George W. Bond, Boston; Rev. G. Putnam, Roxbury; Mrs. H. Ware, Jr., Milton; and Mr. David Dana, Lowell.

Particular information may be obtained by addressing the subscriber. H. F. EDES.

Plymouth, Feb 25, 1846 tf mh7

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